



The Library
of the
University of North Carolina



This book was presented
by
The Patterson Family



00022245964

Professors Lesson Patterson

Booth

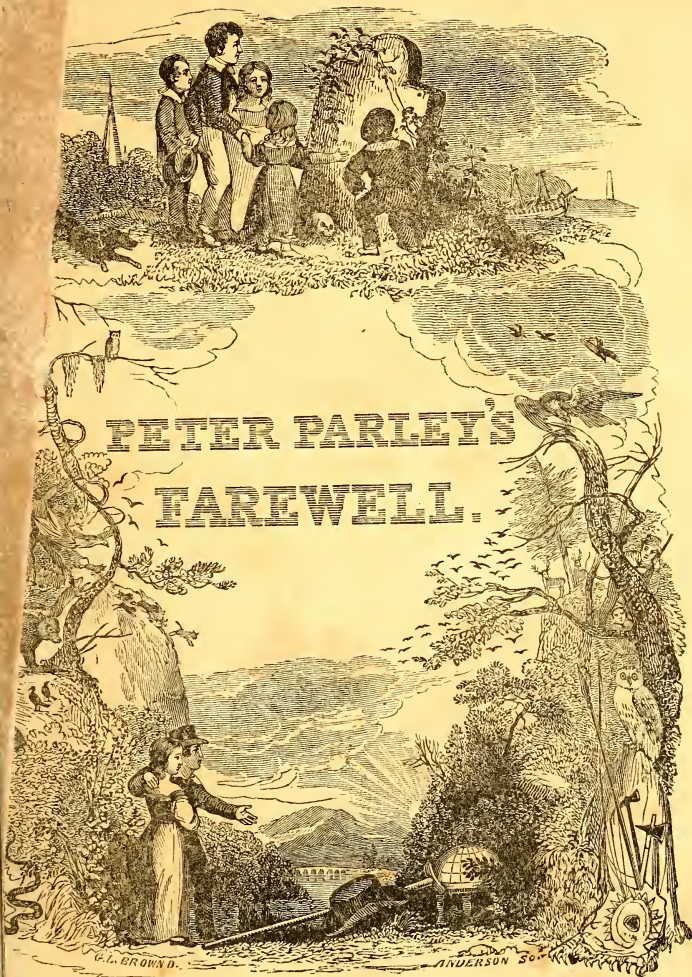
Presented by his dear Father

January 1st 1841









PETER PARLEY'S

P. L. Parson

F A R E W E L L .

Samuel Griswold Goodrich

NEW YORK:

S. COLMAN, 8 ASTOR HOUSE.

MDCCCXL.

Entered according to act of Congress, in the year 1839,
BY S. G. GOODRICH,
In the Clerk's Office of the District Court of Massachusetts.

STEREOTYPED BY
GEO. A. & J. CURTIS,
NEW-ENGLAND TYPE AND STEREOTYPE FOUNDRY,
BOSTON.

P R E F A C E .

THE author of this volume is under great obligations to the public, for the kindness with which his humble productions, under the fiction of Peter Parley, have been received: they have had a much larger share of attention than, as literary performances, they could claim; for even excellence in this species of composition—to which he lays no claim—demands less of genius than discipline.

The writer for children must make children, not men, his critics; he must be indifferent to the sneers of the scholar, and turn his back upon that species of ambition which animates the common arena of the world. He must descend from that "exceeding high mountain" to which the tempter would elevate him, and bidding adieu to its dazzling landscapes, sit down in humble companionship with childhood—

and that too under a conviction that "of such is the kingdom of heaven."

Though this pursuit is regarded as a humble, and often a mean, vocation, yet it is not without the means of vindication, even in the light of philosophy. If a man can look to results, and be satisfied with benefits done to his race, he may find compensation for the sacrifices he is called upon to make, in devoting his life to the moral and intellectual culture of children. These open a field of prolific soil, which may be successfully cultivated, even by very humble abilities. The oak defies the efforts of a giant to change its form, but the pigmy may shape the sapling as he will. Genius may therefore waste a life in vain efforts upon hardened manhood, while youth, yielding to the slightest touch, may be moulded, in hundreds and thousands, by a far inferior hand, into the image of God. It may seem that benefiting the rising generation is like setting out trees for posterity, whose fruit or shade we cannot share; but this suggestion leaves out of view the satisfaction which flows from the ever-springing fountain of conscious benevolence.

How far such views may have influenced the writer of these pages, cannot be of the slightest consequence to the public; yet he may be permitted to say, that if he has missed the compensation here suggested, he feels that Peter Parley's Tales have been written in vain.

In England, these works have been extensively republished, but the violated contract of a leading publisher has left the author without return. Nor is this the only source of annoyance, for books which he never wrote have been palmed upon the public, with the name of Peter Parley in the title-page; and thus he is made responsible for works, some of which are sullied with passages incompatible alike with good manners and good morals.

But while these foreign pirates have pursued their system of plunder, the author has the satisfaction to know that his rights have been generally respected in his own country. It is true that "Parley's Magazine" has been four years continued without the participation, in any manner whatever, of the subscriber; yet it came into the hands of its present

publishers under circumstances which, perhaps, forbid complaint on his part.

In taking a final leave of the public, in the character of Peter Parley, I have therefore but to offer my grateful acknowledgments to my countrymen, and to say one word respecting these farewell pages. They are not written for infancy, but for youth, and are designed to make the arguments for the Christian Religion, accessible to those who have no means of education beyond the precincts of the fireside and the common school.

AUTHOR OF PETER PARLEY'S TALES.

CONTENTS.

PART I.

NATURAL RELIGION.

	Page
CHAP. I. CURIOUS contrivance by which the ears of wheat are protected. About the seeds of peas, beans, and cotton; ingenious means by which they are guarded. About other seeds. Great design in the care taken of seeds, viz. to provide food for animals and to disseminate and perpetuate plants,	9
Chap. II. Plants do not think, how then can they contrive? They do not contrive, but some one contrives for them. Who is it? Plants prove the existence of a thinking, designing, contriving Being, infinitely superior to man in wisdom and power, whom we call God. The ends answered by seeds, the supplying of food and the perpetuation of the races of plants, prove the existence of a designing Being—a God,	14
Chap. III. The Wild Daisy,	18
Chap. IV. Man cannot make a seed, and if he could it would not grow. God only can make a thing grow. The artificial bird. Use of the word Nature. Its true meaning. No such thing as nature acting and producing, independent of God,	20
Chap. V. The partridge's feather. Who made it? Man cannot make a feather, much less a wing. Story of a man who tried to make wings and fly. Who makes eggs? Who makes birds? Birds do not make eggs, or birds. Man cannot make eggs, or birds. The existence of birds proves a God,	25
Chap. VI. Birds produce eggs, but do not make them. Ingenuity displayed in the construction of an egg. It surpasses the ingenuity of man. Thus eggs prove the existence of God,	28

	Page
Chap. VII. Every thing proves the existence of God. About Insects. The house fly. Its structure. This proves clearly the existence of God. All nature a book, showing forth the existence of God,	32
Chap. VIII. Of fishes. Description of the perch. Wonderful ingenuity displayed in the structure of fishes. Fishes prove the existence of a God,	36
Chap. IX. About reptiles. The frog, lizards, alligator, crocodile. The leviathan of the Scriptures. Other reptiles. None but a superior being could have made them,	37
Chap. X. The existence of a Deity proved by the structure of quadrupeds. The elephant. His frame. His tusks—his short neck—and the proboscis to compensate the defect. Ingenuity of the proboscis. Man could not make elephants. None but a Superior Being could create them,	41
Chap. XI. Existence of God proved by the structure of man's body,	46
Chap. XII. Proofs of the existence of God from the marks of arrangement and design in the structure of the earth,	48
Chap. XIII. Proofs of a Deity afforded by Astronomy,	52
Chap. XIV. God made all things,	54
Chap. XV. Review of the argument. Existence of God proved. His personality proved. A doubt started,	56
Chap. XVI. The unity of God proved from the unity of design observable throughout the universe,	60
Chap. XVII. Skill of the Creator illustrated from the mechanical structure of the human body: the heart and spine; the circulation of the blood, .	65
Chap. XVIII. The wisdom of the Creator shown by the peculiar and yet suitable organization of certain animals,	70
Chap. XIX. Wisdom of the Deity proved from the preparations beforehand for the wants of animals, found in the contrivances of Nature: also by the fitness and adaptation of some parts of animals to other parts, .	78
Chap. XX. Wisdom of the Creator proved by the means adopted to compensate for defects in animal organization,	82
Chap. XXI. The argument continued,	85
Chap. XXII. Proofs of the Wisdom of the Creator furnished by the relation of the structure of animals to inanimate Nature,	86
Chap. XXIII. The wisdom and power of God proved from the instinct of animals,	90
Chap. XXIV. Instinct continued. Quadrupeds. The Beaver. Ants, . . .	97

	Page
Chap. XXV. Instinct,—continued. The Honey-Bee,	107
Chap. XXVI. Instinct continued. The Spider. Conclusion of this topic,	121
Chap. XXVII. Wisdom and power of God proved by animal life, and by the mind of man,	130
Chap. XXVIII. The wisdom and power of God displayed by the sun, moon, and stars,	132
Chap. XXIX. Wisdom and power of God, as seen by considering him as the Cre- ator and Sustainer of all things,	137
Chap. XXX. Difficulties removed,	142
Chap. XXXI. The benevolence of the Deity, displayed by the happiness of his creatures,	146
Chap. XXXII. Benevolence of the Deity—Continued,	152
Chap. XXXIII. Benevolence of the Deity—Continued,	155
Chap. XXXIV. Benevolence of the Deity—Continued,	160
Chap. XXXV. Difficulties answered,	166
Chap. XXXVI. Difficulties—Continued,	173
Chap. XXXVII. Difficulties—Continued,	177
Chap. XXXVIII. Review of the preceding chapters,	183

PART II.

REVEALED RELIGION.

Chap. I. THE works of Creation adapted to fulfil the design of their Creator. Man is an immortal being, a moral being. To qualify man to fulfil his duty as such, a full revelation of God's will as to man's duty and destiny, seems to be required. Has such a revelation been fur- nished?	186
Chap. II. The several works which claim to be revelations from God. Mahomet and the Koran. The sacred books of the Hindoos. Various heathen creeds. The Bible,	196
Chap. III. History of the Bible,	200
Chap. IV. The various kinds of proof which may be brought to show the authen- ticity of the Scriptures,	204
Chap. V. The New Testament. The accounts set forth by the Gospels. The design of Christ's mission and death : the object of the preaching of his Apostles. The period of these events. Political, social, and re- ligious state of society at this time,	205

	Page
Chap. VI. Unbelief of the Jewish nation in Christ's mission. Unbelief of the ancient heathen nations. Modern infidelity. The Bible to be tested like other books,	212
Chap. VII. Testimony of Tacitus, a Roman writer, to the fact that Christ died for his religion; and that this was rapidly extended after his death,	215
Chap. VIII. Christ's religion did originate, and the New-Testament account of its origin explains its rapid extension. Moreover, there is no other history of this matter set up by heathen writers; on the contrary, so far as they go, they confirm it. The inference in favor of the truth of the New Testament is very strong,	220
Chap. IX. All the Christian writers, from the earliest to the latest times, speak as if the New-Testament account of Christ and his religion was the true one, and the only one,	223
Chap. X. Proofs that the books of the New Testament were written by their reputed authors,	230
Chap. XI. Internal evidences of the truth of the New Testament. Candor of the writers. Passages unlikely to be the work of impostors. Naturalness of some passages,	241
Chap. XII. Consistency and unity of the character of Christ, as drawn by the several Evangelists. Harmony of the Gospel history, in dates, events and allusions to manners and customs, with other histories,	246
Chap. XIII. Morality of the Gospel,	255
Chap. XIV. The purity of Christ's character,	266
Chap. XV. Miracles of Christ. The rapid extension of his religion. Inferences,	273
Chap. XVI. Prophecies concerning Christ,	281
Chap. XVII. Review of the arguments respecting the New Testament,	289
Chap. XVIII. Inspiration of the New-Testament books,	294
Chap. XIX. The Old Testament. Its inspiration. Referred to by Christ and his apostles as inspired. Homer compared with Isaiah,	296
Chap. XX. The prophet Habakkuk,	303
Chap. XXI. The Old Testament continued. Prophecies. Babylon. The Arabs. Jews. Other prophecies,	305
Chap. XXII. Review of the argument for the truth and inspiration of the Old Testament,	309
Chap. XXIII. The Bible then is true: it has approved itself to the minds of millions, as a divine revelation; and all the discoveries of modern science but confirm its veracity,	312
Chap. XXIV. Difficulties answered.—Conclusion,	315
FAREWELL,	320

PART I.

NATURAL RELIGION.

CHAPTER I.

Curious contrivance by which the ears of wheat are protected. About the seeds of peas, beans and cotton; ingenious means by which they are guarded. About other seeds. Great design in the care taken of seeds; viz. to provide food for animals and to disseminate and perpetuate plants.

It was a pleasant day in May, When I chanced to be passing through a field of wheat with my two young friends, Jane and James. The wheat was already grown to the height of several inches, and the heads or ears were some of them formed. But they were yet too tender to be exposed to the cold weather of spring, to the rain, and sun, and wind, and therefore the leaves were gathered over the heads of the ears to shelter them.

James, who is an inquisitive, observing boy, noticed this, and called my attention to the fact. Jane came up and observed that every

stalk seemed to wrap up the head of wheat with its leaves, taking as much care of it as a mother does of an infant. Upon this we fell into the following dialogue.

James. You say Mr. Parley, that the head of wheat is too tender now to be exposed to the weather, and therefore the leaves wrap it up, as blankets are put around an infant to keep it warm and comfortable; and you say that when the head of wheat is tough enough to bear the weather, the leaves will open and expose it to the sun, and that then the warm weather will ripen it.

Parley. Yes, I did say so, and all this is true.

James. Then it seems as if the great object of the wheat stalk was to take care of the head of wheat, and ripen it, and bring it to perfection.

Parley. Yes, and the reason of this is obvious. The head of wheat contains the seed, and the seed are what the stalks shoot from. Without seeds, wheat cannot be produced. In order that the crop of wheat should continue and increase, wheat seeds must be produced and multiplied. Therefore it is that the wheat

stalks take so much care of the heads: it is that the means of continuing and increasing the crop of wheat may be secured. If the tender heads of wheat were not thus protected, they would be blasted by early frosts, or by the rain or the sun, and wheat would cease to grow. But now, by the care taken of its head, by the stalk, it increases, and becomes food for man and for birds and beasts.

James. And is it the same with rye and oats?

Parley. Certainly, and with many other plants. And in some plants, there are still more ingenious modes resorted to, to protect the seeds. Thus the seeds of peas are enclosed in a pod, as smooth and almost as tough as parchment. And there is a very curious contrivance about these pea-pods, which seems to me very interesting. When they are very young and tender, they are sheltered within the flower, and this is so shaped, that when the wind blows, it turns its back to it, and the young pod is thus kept safe from the blast.

James. This is more and more wonderful.

Parley. But it is not all. In some plants, as in beans, the seeds are enclosed in pods, all

lined with a membrane as soft as silk. In others, as in cotton plants, the seeds are embedded in fine wool, and are thus as carefully provided for, as the children of the rich who sleep on beds of down ! And if you look to other plants, you will every where find the same careful arrangements for preserving the seeds, and thus sustaining the races of trees, and flowers, and plants. In the pine, the seed is defended by the hard compact scales of a cone : in the artichoke, it is barricadoed by spikes or prickles ; in the mushroom, it is sheltered in a sort of penthouse. Thus, the design of preserving the seeds seems to be displayed throughout the vegetable kingdom, and the contrivances by which it is accomplished are ingenious and diversified. Shells, pods, husks, pulps, skins, scales, all are resorted to, to defend the seeds.

Nor are there contrivances, for defence against the weather, alone. Some are designed to keep them from the birds and squirrels and other animals, till they are ripened, when they are opened of themselves. Thus the chesnut, is enclosed in a prickly burr, but when ripe, this burr parts and the chesnut falls out. So

the walnut is cased in a bitter rind, but when ripe, this opens and leaves the nut free.

A similar design is exhibited in respect to all plants. While young and tender, the seeds are carefully protected. They are not only enclosed and defended, but they adhere closely and tenaciously to the parent stems. But when ripe, the pod or husk, or shell, or burr, opens, and they are also released from the stem.

Thus, two great objects are accomplished ; a vast amount of food is provided for man, and for the birds and beasts, and, at the same time, the means are secured by which all the races of plants may be perpetuated. Some of the seeds fall upon the ground, and spring up at the root of its parent stalk ; some are scattered by the winds, and strew the distant fields with vegetation ; some are carried by birds to distant lands ; and thus the productions of the earth are diversified, extended and increased.

CHAPTER II.

Plants do not think, how then can they contrive? They do not contrive, but some one contrives for them. Who is it? Plants prove the existence of a thinking, designing, contriving Being, infinitely superior to man in wisdom and power, whom we call God. The ends answered by seeds, the supplying of food and the perpetuation of the races of plants, prove the existence of a designing Being—a God.

WHILE we continued our walk, the conversation between me and my pleasant little friends went on as follows.

Jane. Well Mr. Parley, I presume what you tell us is all true, for you would not deceive us; besides, we see that the wheat stalks do take care of the tender ears, and we know that the pea seeds are enclosed in pods. But then, the wheat stalks, and the pea stalks, and the bean stalks, and the cotton stalks do not think; how then can they contrive such ingenious modes of taking care of their seeds.

Parley. It is true that the plants do not think; and what does not think, cannot contrive. Therefore, these plants do not contrive these ingenious modes of taking care of their seeds.

Jane. Who contrives for them, then?

Parley. Cannot you tell me Jane ?

Jane. I have heard it said that *Nature* does all these things.

Parley. And what is *Nature* ?

Jane. I do not exactly know, but I supposed it to be that power which produces all things.

Parley. *Nature* is a word which we often use without attaching to it a precise meaning : but if it be that power which produces all things, it must be a thinking power, else how could it contrive all these wonderful things ?

James. It appears to me that by *Nature*, Jane means God.

Parley. I think she does, and then her answer would be correct. It is God who contrives for the wheat, and the peas, and the beans, and the cotton, the means of taking care of their seeds. These things display great and ingenious contrivances, yet they do not themselves think ; they do not feel ; they do not know any thing : they have no intelligence. They cannot, of themselves even move ; how then can they set about planning, devising and contriving ingenious schemes of protection and defence for their seeds.

It is clear that some thinking, contriving, intelligent Being must be at work in producing plants. Insects, cannot produce plants, nor can animals, nor can man, the most knowing and ingenious inhabitant of the earth. He may plant a seed and it may grow, but he does not make it grow. Nor can man make a seed of any kind. He may make a watch, but if you plant it, it will not grow. He cannot make even a blade of grass, or a tree, or a shrub. Some being superior to man, infinitely more wise, ingenious and powerful than man, must be the creator, contriver and supporter of plants. That being we call God. The plants prove his existence as clearly as if we saw him ; for they could not have existed, it not produced by such a being ; and if not sustained and continued by such a being, they would cease.

The great ends answered by seeds, are the supplying of food to man and animals, and the perpetuation of the races of plants. These show the work of a great and intelligent Designer. They show that one who thinks, and knows, one who intends to produce results, one whose plans are vast as this wide world,

and extend to every tree and shrub and plant, and include all animals, presides over the world. They show that he is a Being whose power is equal to his designs, for all the plants and trees and flowers, whether in America, or Europe, or Africa, or Asia, rise out of the ground at his bidding, grow in the various forms he has provided, take care of their seeds as he has directed, and come to maturity as he has commanded. If it be remembered that a plant cannot grow of itself, that it will perish if not sustained and carried forward by some power out of itself, we shall see that the great Author and contriver and sustainer of plants must watch over every one, direct its growth, guide and develope its powers, shape each leaf and flower, and form every seed. Plants prove that such a Being does exist, and that Being we call God.

CHAPTER III.

The Wild Daisy.

Parley. The following lines are designed to show that a single wild daisy, found in the woods early in the spring, clearly proves the existence of a God, for how could it spring up and put forth its bloom, if God did not cause it to do so? If it is answered that *nature* caused it to do so, then nature must be a thinking being; a being that is capable of contriving all the delicate mechanism of a plant, and of adapting the means to produce the result.

Nature must, according to this, be not only a thinking Being, but a very ingenious and powerful one. Nature must be, therefore, precisely that Being we call God. To say then that nature causes a daisy to grow, is the same thing as saying that God caused it to grow; for in either case, the growth of the flower is made to depend on the existence of a thinking and designing Being, possessed of ingenuity and power infinitely superior to that of man.

TO A WILD DAISY IN MARCH.

My pretty flower, how cam'st thou there?
Around thee all is sad and sere ;
The brown leaves tell of winter's breath,
And all but thee of doom and death.

The naked forest shivering sighs,
On yonder hill the snow-wreath lies,
And all is bleak ;—then say, sweet flower,
How cam'st thou here in such an hour?

No tree unfolds its timid bud,
Chill pours the hill-side's lurid flood,
The tuneless forest all is dumb ;—
How then, fair violet, didst thou come ?

Spring hath not scattered yet her flowers,
But lingers still in southern bowers ;
No gardener's art hath cherished thee,
For wild and lone thou springest free.

Thou springest here to man unknown,
Waked into life by God alone !
Sweet flower, thou tellest well thy birth,—
Thou cam'st from heaven, though soiled in earth.

Thou tell'st of Him whose boundless power
Speaks into birth a world or flower ;
And dost a God as clearly prove
As all the orbs in heaven that move.

CHAPTER IV.

Man cannot make a seed, and if he could it would not grow. God only can make a thing grow. The artificial bird. Use of the word Nature. Its true meaning. No such thing as nature acting and producing, independent of God.

WHEN I had recited these lines to my young pupils, the following dialogue occurred between us.

Jane. Mr. Parley, I think it is quite true, as you have told us, that the existence of plants prove the existence of a God. Since you spoke to us about the seeds of beans and peas, and other plants, James and I have talked a good deal on the subject. James said he could make a pea with his penknife and so he got a pea to examine it—but when he broke it open, he found that it consisted of several parts all nicely packed together ; and he found that he could not imitate it.

James. That is all true, and if I could have made a pea, I could not have made the pod.

Parley. Nor could any man : and if you could make a pea, it would only be a cheat, for put it in the ground, and it would not grow. No peas but those made by God will grow ;

for it is He alone that can put into a seed the principle of vegetable life.

I have seen a little box at Bonfanti's shop in New York, which, when wound up like a watch, would open at the top, and a little bird would come up, flutter his wings, jerk his tail, turn his head and sing a song, and then he would disappear into the box again. But this was not a real bird ; it was only an ingenious contrivance, by which little pieces of brass and silver, in the shape of a bird, were made to imitate the manners and song of a bird. It was a mere piece of mechanism. The man who made this, might make a thing like a pea, but neither he nor the most ingenious man that ever lived, could make a real pea, that would grow.

Kings have commanded their subjects to build vast pyramids, and they have been obeyed, but if they were to require them to make a pea—or a real seed, of any kind—even a single grain of mustard seed, one that would grow, they would ask what could not be done by man. No man has ever lived that had the power to make a real seed, or a real blade of grass, or a real flower. Man may make imi-

tations, but they lack life—they are wanting in the power of growing. That is what man cannot give. The growing of plants, then, shows that there is at work a Being superior to man, and that Being is God.

Jane. If it is God that makes plants grow, why do people talk so much about *nature*? I have heard it often said that nature does this and does that. I asked my father the other day what it was that made a tree grow, and he said it was nature. Now what do people mean by nature?

Parley. By nature, people generally mean only those laws which God has laid down for the government of the Universe. His mode of working is very different from that of man. If a man speaks to a stone or a mass of earth, it will not mind him. But such is the power of God, that even inert, unthinking matter obeys his commands. Instead therefore of being obliged to use hands to work with, he pervades all space with his will, and every thing conforms to it. He lays down general rules, and these remain fixed from age to age. He has ordained winter and summer, and accordingly, there is a season when things grow, and a sea-

son in which they perish. He has made it one of his laws that if a seed is put into the earth, it shall grow and produce a plant. He has made it a law that each plant shall take care of its seed, so that it may come to perfection, and the plants obey Him.

Thus, all things are under the regulation of certain established rules ; these we call the laws of nature, or sometimes we call the laws themselves, nature. When we see a plant growing, obedient to the law God has established, we say nature makes it grow. It was in this sense James's father used the word; by which he meant that the laws of God make the trees grow. The true meaning of the word, is, the system of laws by which God works. To say that nature does a thing, is only to say that it is done according to the laws prescribed by the Creator and Governor of the world.

The idea that some ignorant people seem to have, that Nature is an active, efficient power, independent of God, is utterly absurd. Nothing can act that has not a power of motion in itself. Nothing can exercise powers to form and accomplish any plan or design, unless it is a thinking being. Those who suppose that nature is a thing

which acts in a manner to do any thing, to accomplish any design, must suppose it to possess the power of motion and a mind. If nature is supposed to produce plants, it must be supposed to possess a mind of infinite wisdom, and ingenuity and power; and such a Being is God. Those who speak of nature, as itself, doing what man with all his ingenuity cannot do, speak of a Being superior to man, and his proper title is God. There is no such thing as nature independent of God: nature is only that system of laws, by which God carries on his plans, and performs his works.

I ought however to say, that the earth, with all its array of fields, and plants, rivers and lakes, is sometimes called nature. The word, in this sense, however, only means the elements of earth, air and water, and the various forms they assume. These are incapable of any action of themselves; of themselves they are mere dead matter; all the active power they possess, is derived from God. A grain of sand, a mass of earth, a mote of air, a stream of water, cannot move, but by the impulse of some power external to itself. If there were no God, these would remain forever as they are. Those





who suppose that there is in the earth or the air or the water, a power, called nature, which produces plants, which makes things grow—must suppose that it is an intelligent, thinking, contriving power; one that is infinitely superior to man. The proper title of such a being is God.

CHAPTER V.

The partridge's feather. Who made it? Man cannot make a feather, much less a wing. Story of a man who tried to make wings and fly. Who makes eggs? Who makes birds? Birds do not make eggs, or birds. Man cannot make eggs, or birds. The existence of birds proves a God.

A few days after the preceding conversation, I was walking with my young companions, when James picked up the feather of a partridge. We all admired it very much; and after a little conversation the following dialogue took place.

Jane. Pray, Mr. Parley, who made this beautiful feather?

Parley. It grew on the wing of a partridge.

Jane. Did the partridge make it then?

Parley. Do you make the hair that grows on your head?

Jane. No, surely not: and the partridge could not make a feather. Who then did make it?

Parley. Here! James, look at this feather! see how ingeniously it is contrived, how beautifully it is painted! Do you think you could make a feather?

James. No indeed. Could any man make a feather?

Parley. No. The ingenuity displayed in this feather is quite beyond the reach of human imitation. But if man could make a single feather, could he make the wing of a bird, with its hundred feathers? Could he make all its joints, and muscles, and adapt it so that a bird could fly with it? Surely not. Ingenious men have often tried to make wings, and have never succeeded.

I once heard of a very ingenious man, who made a pair of things which he called wings, and he really thought he could fly with them. So he mounted upon the roof of a house, spread his wings, and expected to fly up into the air. Instead of this, he fell to the ground, and bruised himself sadly. One of his neighbors then asked him if he still thought he could fly:

“Yes” said the man, “but it is very hard ‘lighting.’”

If man can neither make a feather, nor a wing, he certainly cannot make a bird. He can as well make a whole bird as a part; but as he cannot make a part, he cannot make a whole.

James. But Mr. Parley, birds are hatched from eggs, and then they grow up. That’s the way birds are made.

Parley. True my boy—but are you satisfied with that answer? Who makes the eggs of the bird? Who contrived eggs, from which birds are hatched?

James. Don’t the birds make the eggs?

Parley. Surely not. The eggs grow in the birds and they lay them in the nest. This is all the birds do, in producing eggs. And then they sit upon them for two or three weeks, and the young birds break the shell, and come out of the eggs. But have birds ingenuity enough to contrive eggs? Can they do what the most ingenious man that ever lived, could not do? And if they could contrive eggs, could they put into them that principle which would make the yolk and white turn into feathers and

claws, and bones and flesh, and endow the body thus formed with a power of life which should enable the creature to move, to eat, to sleep, to sing, and to produce other eggs ?

It is absurd to suppose that a bird devises, contrives, or makes an egg. It is absurd to suppose that one bird makes another bird. Whoever makes an egg, must be infinitely superior to man for he does that which puts mans ingenuity to shame. Whoever makes a bird, must be the maker of the egg. Some being of wonderful skill in contriving and designing—some thinking intelligent power, must exist, else birds could not exist. That Being is God. The existence of birds then proves the existence of a Being of wonderful ingenuity in design and power in execution : and therefore proves the existence of God.

CHAPTER VI.

Birds produce eggs, but do not make them. Ingenuity displayed in the construction of an egg. It surpasses even the ingenuity of man. Thus eggs prove the existence of God.

A few days after the conversation about birds, James and Jane came to see me. By this time,



Skeleton of a Bird, p. 28.

they had become deeply interested in the subject of our several dialogues. They began now to look upon every object around them as proofs of the existence of God, and they began to examine them carefully as the means of becoming acquainted with His wisdom, goodness and power. But now, a difficulty had crossed James' mind, and bringing his sister with him, he came to talk with me about it. Accordingly, the following conversation took place.

James. I have no doubt Mr. Parley, that what you have told us is true; but I have been so long accustomed to think that one bird has the power of producing another that I can hardly get over the impression. We say that a bird lays an egg, and then she sits upon it, and produces the young birds, and we say that she hatches them; now, all this seems to imply that the old bird makes the young birds.

Parley. This language is accurate enough for common uses, but it is not strictly true. The old bird *produces* the eggs, and by the heat of her body, she *hatches* them; but she does not *make* the egg. Consider, a moment, what an egg is. It consists of a delicate shell,

polished without and lined with a soft, silky pellicle. It is filled with a glutinous matter, the outer part of which is called the white, and the inner part the yolk ; yet this fluid is so wonderfully mixed and consists of such elements that by being kept warm for two or three weeks, it is converted into a living bird, with claws, legs, wings, tail, neck, head, bill, and all the means for eating and digesting its food. It has also a principle of life, by which it moves, breathes, eats, drinks, flies, sings and produces eggs, which eggs produce other birds.

Such is the wonderful ingenuity displayed in the construction of an egg. It surpasses in ingenuity of contrivance every thing that man can do. A man can make a watch, but it cannot breathe, or eat, or drink. It has no principle of life. When the spring that keeps it in motion, is expanded, the watch runs down and ceases to move. Nor can one watch produce another watch. How infinitely superior then is an egg to the most ingenious of man's contrivances. It produces a bird, which in every part surpasses man's invention. Man cannot even make a single feather, yet an egg produces a bird with hundreds of feathers. It

also produces a bird that can produce other eggs, and these eggs will produce other birds.

Can a bird then make an egg—a thing which puts to shame the boasted ingenuity of man, and excites our utmost wonder? Certainly not. An egg must be the work of One infinitely superior to man in ingenuity. It must be one who can not only command and mould the elements of earth, air, heat and water, but one who can endow his works with that mysterious power which we call *life*. It must, therefore, be the work of one whose skill in contrivance and whose power in execution infinitely surpasses, not birds only, but man himself.

But it is important here to observe one thing, and it will easily explain James' difficulty. In executing his various works, God employs certain tools or instruments, and proceeds according to certain rules. Thus, he uses a bird, as the instrument or tool, by which an egg is produced. You have seen a carpenter build a house. He has, in the first place, a plan, and then he has tools and instruments to work with, such as planes, chisels, saws, axes, &c.: and by means of these tools, the carpenter produces a house. But would it not be silly to

say that the tools of the carpenter, the planes, chisels, saws, and axes made the house? Certainly it would, and it would be equally silly to say that birds make eggs, while they are only the tools or instruments, by which the creator makes them.

But let us suppose, for a moment, that a bird has the power of making an egg—a real one that may be hatched. Who then made the first bird, for there must have been a beginning to the race of birds?

Jane. It might have been hatched from an egg.

Parley. Who then made that egg?

Jane and James. (both at once,) It must have been God—there must be a God!

Parley. Yes my dear children, there must be—there is, a God!

CHAPTER VII.

Every thing proves the existence of God. About Insects. The house fly. Its structure. This proves clearly the existence of God. All nature a book, showing forth the existence of God.

James. It appears to me, Mr. Parley, that every thing proves the existence of God; the

insects, the animals, the fishes, the reptiles. These do not make themselves, and none but God can make them.

Parley, You are quite right my boy; all these things do prove the existence of God. But to impress our minds with the certainty of this great and glorious truth, let us take a glance at some other departments of God's works. For the present, let us turn our attention to insects.

This great family of living things, includes the flies, gnats, wasps, bees, butterflies, hornets, ants, spiders, &c. They are divided into a great many kinds, and their number is beyond human conception. But let us take one of them—the common house fly. Who made this little creature? Look at its structure, and see the wonderful ingenuity displayed in it!

In the first place, his body is separated into two parts, with a joint in the middle. As he has no bones, like those of birds, quadrupeds and fishes, his body consists of several horny plates or scales, nicely attached to each other. His wings are finer than any human fabric, but his eyes are the most curious part of his formation. These, when examined through a powerful mag-

nifying glass, are each found to contain 4000 minute lenses. This is wonderful indeed, but you must consider one thing farther, and that is that the maker of the fly has put life into this little creature by which the body can move, by which the little wings are made to vibrate so swiftly as to become invisible, and by which the 4000 lenses of the eye are used for the purpose of seeing every minute object that may be near.

Such is the wonderful structure of the common house fly, and now, let us ask who made it? Like other insects, the fly is hatched from an egg, but who makes the egg?

James. Really, Mr. Parley, it seems to me that this subject grows more and more interesting at every step, and I am very glad you have brought it to our notice. I had no idea, that a fly was so very curious a thing, but it seems to me a more wonderful contrivance even than a bird; and I think it proves the existence of a God more strongly than any thing else you have mentioned.

Jane. I am sure I shall always think of a fly very differently now from what I did before. I used to think a fly was an insignificant little

thing, but I shall never see one hereafter, without thinking of its wonderful structure. It will always appear to me as one of the wonderful works of God and as clearly proving his existence.

Parley. I am very glad to hear you say these things, my little friends, for they show that you take a just view of the subject. The works of nature, the plants, insects, animals, are placed around us, and we have within a principle of curiosity which inclines us to examine them. But when once we make them the objects of careful and patient study, as proving the existence of a superior Being and as displaying the wisdom, goodness and power of that Being, then every tree and plant and bird and insect, becomes to us a subject of the deepest interest. Every thing around seems then to speak of God. All nature is a book, every page of which declares the existence of God. The earth, the air, the sea, the heavens are full of his glory, and all show forth his handy work.

CHAPTER VIII.

Of fishes. Description of the perch. Wonderful ingenuity displayed in the structure of fishes. Fishes prove the existence of a God.

Parley. Let us now turn our attention to fishes. These inhabit the seas, lakes and rivers; they are of various sizes from the whale to the minow, and of forms as diversified as the very flowers of the field. But examine the most common of them all, and you will see occasion to admire the skill displayed in its contrivance. Let us take the perch of our own ponds, with which every school boy is familiar. It is covered with a tough skin, to which, a series of scales are nicely fitted and all of which are set on hinges which yield to the motions of the fish. What human ingenuity can match this contrivance? Then look at the fins—thin as silk, and spread on delicate frames made of bone, and all so nicely adjusted as to be to the fish what wings are to the bird. By means of these fins, the fish pushes himself through the water almost as swiftly as an arrow flies through the air, and these enable him to turn hither and thither at his pleasure. If he wishes to rise

or sink in the water, he is furnished with an air bladder, which enables him to do it as easily as we draw a breath.

This description will apply to many other fishes, but while some are without scales and are only defended by a slippery skin, others have the protection of shells. Some are more curious than others, but they all exhibit proofs of masterly skill in their Creator. They are all beyond the power of man's invention or execution. The little minnow of an inch in length, as well as the whale of eighty feet, surpasses the boldest efforts of human genius. We shall look in vain among the inhabitants of the earth for the maker of the humblest of fishes. One and all assure us that a superior Being, one of intelligence and ingenuity infinitely beyond man, must have been the Architect of fishes.

CHAPTER IX.

About reptiles. The frog, lizards, alligator, crocodile. The leviathan of the Scriptures. Other reptiles. None but a superior being could have made them.

Parley. There is a class of animals called reptiles, including frogs, toads, lizards, tor-

toises, serpents, &c. These are divided into a vast variety of species, and are endowed with many different properties. They are all interesting subjects of inquiry, and as proving the existence of a superior Being, are equally entitled to attention.

Let us take the common frog; at first, it is an egg, but after about twenty days, a tail peeps out. In a short time, it acquires the tadpole form, and is then called *pollywog* by the schoolboys. In three days after assuming this shape, two little fringes which serve as fins, grow out from beneath the head. Thus they move about, and live upon pond weed.

When they are 92 days old, two small feet begin to sprout near the tail, and in a very short time, the hinder legs are formed. In two days more, the arms are completely produced. After a little while, the tail drops off, and the frog, the finest of all four-legged swimmers, is complete! Now he disdains the pond weed, and lives upon worms and insects. What human ingenuity can rival this wonderful piece of mechanism, endowed with life and motion and the art of getting a living. Who but God could produce this humblest and com-



The Crocodile, p. 39.

monest of reptiles from an egg, carry it through all its wonderful transformations, and at last, bring it to the perfection of its race?

The lizards are still more wonderful than the frogs. The crocodile, which inhabits the rivers of Asia and Africa, and the alligator which is found in the rivers, bays and lagoons of America, belong to this family. The former is sometimes thirty feet in length, and the latter, twenty. These creatures are destined to make the larger animals their prey, and they are wonderfully fitted for the life they are designed to lead. The crocodile is covered with large scales, from the shoulders to the extremity of the tail. These are of a square form, disposed like parallel girdles, and they are so adjusted, as not to obstruct the motions of the animal. Beside all this, the creature is covered over with a skinny coat of armor.

Such are the defensive equipments of this formidable reptile. He is also provided with short, thick legs, and is armed with powerful claws, and a tail of extraordinary strength and flexibility. This latter is its chief instrument of destruction. With this it has often been known to overturn a boat or canoe, and seize upon its conductor.

Such is the crocodile, which under the name of leviathan is thus spoken of in the forty-first chapter of Job.

“In his neck remaineth strength, and sorrow is turned into joy before him.

The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved.

His heart is as firm as stone, yea, as hard as a piece of the nether millstone.

The sword of him that layeth at him cannot hold—the spear, the dart, nor the halcyon.

He esteemeth iron as straw, and brass as rotten wood.

The arrow cannot make him flee; sling stones are turned with him into stubble.

Darts are counted as stubble; he laugheth at the shaking of a spear.

Sharp stones are under him; he spreadeth sharp-pointed things upon the mire.

He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment.”

It is pleasant to find in the Bible so minute and accurate a description of an animal well known in our own day, and this passage is particularly interesting for the beauty and force

of the language. How strongly does it make us feel that the leviathan could only have been made by God!

It would be pleasant to follow out this train of observation, in respect to other reptiles; for they all serve to set forth and confirm the undeniable fact of a Creator. The humble and familiar toad, the creeping tortoise, the sliding serpent, the changeful chameleon—one and all are beyond the utmost stretch of human invention, and bespeak a designing, contriving, creative power.

CHAPTER X.

The existence of a Deity, proved by the structure of quadrupeds. The elephant. His frame. His tusks—his short neck—and the proboscis to compensate the defect. Ingenuity of the proboscis. Man could not make elephants. None but a Superior Being could create them.

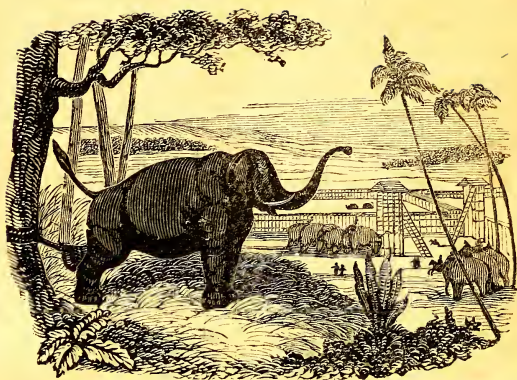
Some days now elapsed before I had an opportunity to pursue this subject with my pupils. At length, they paid me a visit, and at their request, I proceeded to speak of the evidence furnished by quadrupeds of the existence of a Deity, in substance as follows.

Parley. This class of animals are superior in intelligence to the birds, the fishes, the reptiles and the insects. They are clearly a higher order of beings; their organization is more curious and perfect, and their faculties are of a superior grade.

The elephant is generally regarded as the most intelligent of mere animals, but it appears to me that the dog is not in this respect his inferior. But I shall have occasion to speak more particularly of the intelligence of animals by and by. My design has been hitherto, and now is, rather to direct your attention to the mechanical structure of animals and deduce from the ingenuity displayed in this, evidence of the existence of a Being superior to man and all other inhabitants of the earth.

Perhaps this evidence is furnished as well by the structure of one animal as another. The house fly shows a skill of workmanship surpassing that of man as truly as the structure of an elephant. But there is something in the magnitude of this animal that impresses the imagination and sways even the judgment. It may be well therefore to consider its formation, with reference to this question.





The Elephant, p. 43.

In many respects, the skeleton or frame of the elephant resembles that of other quadrupeds. This frame consists of a series of bones extending along the back, carefully fitted together, called the vertebræ. To this, ribs are attached, and the bones for the legs. Upon this frame-work, the flesh of the animal is formed, and over the whole is a coating of skin. Within are a heart and lungs, and tubes called arteries, and veins for the conveyance of blood. Beside these, there are the various organs for receiving, conducting, and digesting the food, as well as a great variety of muscles, veins, and fibres.

This description applies to most quadrupeds, and I wish you to think of it a moment, as a mere piece of mechanism. Consider the animal when walking, leaping, or running about, and think that all these motions are produced by the contraction of the muscles, just as the sails and yards of a ship are taken up and taken down, by means of ropes. Consider too that all the joints in the body of the animal, of which there are perhaps a hundred, must be constantly moving, and think how smoothly they must turn upon each other.

Nor must you stop here, for you have only

considered the bones and muscles of the animal. Look now at the heart, and see it constantly beating and at every stroke, spreading the blood by a thousand channels to every part of the body!

But let us turn our attention particularly to the elephant. When he is full grown, he has two enormous tusks, proceeding from his upper jaw. These are necessary to the animal for defence, but they are so heavy that he would be unable to carry them, if his neck were as long in proportion to his size as that of other animals. The neck is accordingly made very short. In consequence of the shortness of the neck, the creature is unable to get its head to the ground. To remedy this defect, it is provided with a tube or trunk extending from the nose to the length of three or four feet.

To this I wish particularly to call your attention. It consists of several thousand small muscles, crossing and interlacing each other in the most ingenious manner. These muscles are extremely flexible, and are endowed with the most exquisite sensibility. The trunk is terminated with an appendage, resembling a finger. To the elephant, the trunk answers all

the purposes of a hand. He turns it this way and that, with the utmost ease, coils it up, or stretches it out ; with this, he strikes a blow, seizes upon whatever he wishes to carry to his mouth, sucks up water, and turns it down his throat.

Now, who can take into consideration all these facts and not be struck with the skilful contrivance and wonderful power of execution, in the creator of the elephant? What work of man can compare in ingenuity with the elephant's trunk? What human construction does not sink into insignificance when compared with the moving elephant?

And here again I must ask, who made this creature? Like most quadrupeds, the young elephant is brought forth alive, but can it be said with any propriety that one elephant is the creator of another. Does not the structure of an elephant show design, calculation, contrivance and skill? Certainly, and it proves thought, intelligence and mind in its author. It shows intelligence, and mind and workmanship, infinitely superior to those of man. And is the brute elephant this Superior Being? The idea is too absurd to be entertained for a

moment. The elephant must have had a maker of supreme intelligence and power—and that Being we call God.

The same strain of argument may be derived from an examination of other quadrupeds. The lion shows skilful contrivance and adaptation to produce activity united to power; the deer to produce speed; the squirrel to produce agility; the horse to produce a combination of strength and swiftness—each and all show the same master workmanship, and lead us to the conclusion that none of them could have existed, had they not been created by some being possessing the intelligence and power which we attribute to the Deity.

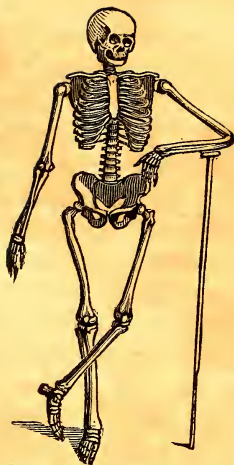
CHAPTER XI.

Existence of God proved in the structure of man's body.

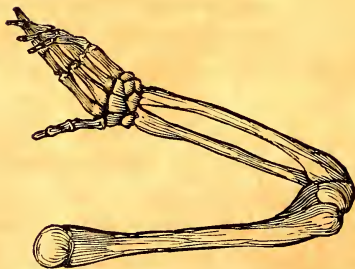
But my young friends, there is still another proof of the existence of the Deity, perhaps more striking and more calculated to affect the mind than any other; this is deduced from a consideration of our own structure.

Look at the hand! What a curious piece of





Skeleton of Man.



Bones of the Arm and Hand, p. 47.

mechanism ! It consists of bones and muscles, and flesh and skin, but how admirably are these all adapted to their purpose. Where can you find among the devices and contrivances of man, any thing so wonderful ?

Look at the foot—how ingeniously is this contrived ! Look at the arm : what piece of mechanism can compare with it ? But of all parts of the body, the eye is perhaps the most wonderful. It has in it, a lens, like that of a telescope, through which the rays of light pass ; and at the back of the eye a little picture of whatever comes before the eye, is formed. This picture falls upon a nerve which lines the interior of the eye, and thus it is we see. All this contrivance is very ingenious. And observe how the eye itself is placed in the head. See how easily it turns this way and that ! Consider these things and tell me, who but a Superior Being, one who contrives, one who thinks, could have made man.

Here the argument with James and Jane ended, but before we parted, it was agreed that they should come again soon, and hear what more I had to say on the subject. The very next day, they paid me a visit and the dialogue took place which is recorded in the following pages.

CHAPTER XI.

Proofs of the existence of God from the marks of arrangement and design, in the structure of the earth.

James. Well Mr. Parley, you have remarked that all the works of nature prove the existence of God, because each appears to be made for a certain object, and is ingeniously contrived to attain it. But I think you must except the *Earth*, from this remark. This seems to be made by chance, for its surface is thrown into a thousand forms of hill and valley, and the stones and soils, appear to be composed without design of any kind.

Parley. Be not too hasty my boy. Before you come to a conclusion, be certain that your facts are right. Is it true that the substances of which the earth is composed, are all jumbled together in such confusion, as to show no marks of plan or design? Did you never hear of the Giant's Causeway in Ireland? That is a vast ledge, along the border of the sea, composed of stone pillars, of six, seven, eight, and nine sides and cut as regularly as the blocks of wood, used for paving the streets of New York and Boston.

I have been to this place, and seen whole acres covered with these stones. They are set one upon the top of another, and are from one to three feet long. They are so closely and neatly fitted together that you can hardly run a knife blade between them. You can see them extending a great distance under the sea, and there is little doubt that they continue for two or three hundred miles, for at an island on the border of Scotland, called Staffa, you see the rocks, formed in the same way. There is a vast cave there called Fingals cave, the rock of which is supported by these columns of stone.

Nor are such columns, which are called *basaltic*, very uncommon. They are found in many parts of the world. And are these made by chance? Could stones, thrown together, be thus regularly formed by accident? Certainly not. They show design, plan, contrivance. They show that an intelligent, thinking being was concerned in their arrangement, for a being that did not think, or plan, or contrive, could not have formed them thus.

But these basaltic rocks are by no means the only parts of the earth which show regularity

of plan. There are vast beds of stone, of sand, and clay, formed in regular layers, one reposing above the other, and fitted to each other like the several coats of an onion. The slates you use at school, are formed in this way, one thin piece lying above another, forming together a mountain of slate, all divided into layers. The slates with which houses are roofed are of the same kind. These are found in Vermont, and many other parts of the world.

The flagging stones obtained in Connecticut, and used in many of our cities, are taken from vast quarries, where the rocks are found regularly in layers. The sandstone, marble, granite, and many others, used in building, are taken from similar beds, where the stones are found in layers arranged one above the other.

The truth is, the entire structure of the earth, when examined on a large scale, seems to be marked with plan and design, in the arrangement of its stones and soils. And the stones themselves, when broken to pieces, are most of them put together with the most undeviating regularity. They consist of small particles, and these are arranged in rows, as nicely as the platoons of an army. And what is indeed

wonderful, the stones of the same kind, whether in Asia, or Africa, or Europe, or America, though found thousands of miles apart, have their interior particles arranged on precisely the same plan, and in the same order. This fact of the regular arrangement of the particles of stones, is easily proved by examining them with a magnifying glass, and is well understood among scientific men.

James. I see Mr. Parley that I was mistaken, and I shall remember hereafter, before I speak with confidence, to be sure of the accuracy of what I state.

Parley. You are quite right. I do not blame you for your ignorance, for many persons older than yourself, fall into worse mistakes than yours; and I have remarked that there are no persons, who make more confident assertions than the ignorant.

Jane. It appears to me, that a person who fails to see proofs of the existence of a good, wise and great God, in the works of nature, must be very ignorant.

Parley. I think so too, unless indeed he is very wicked, and resists the truth that is set before him. Truth is like light, and a

person may shut his eyes to it and not see it. So a person with the evidence of God's existence before his eyes, may refuse to look at it, and he may continue in a state of voluntary darkness and blindness. Such a man may say there is no God, and he may perhaps so far abuse his reason as to quench the light of truth, and in his self-made blindness, he may almost believe there is no God. Alas! how miserable is the condition of such a man!

CHAPTER XIII.

Proofs of a Deity afforded by Astronomy

James. It has just struck me Mr. Parley, that Astronomy, the science of the sun, moon, and stars, affords very striking proofs of the existence of a Deity, of great intelligence and power.

Parley. I think so too.

Jane. Will you explain this to me Mr. Parley, for I know very little about Astronomy.

Parley. I will explain it with pleasure. I suppose, Jane, you know that the Earth is a vast globe or ball, and that it turns round on

its axis every twenty-four hours, and that this makes day and night.

Jane. Yes, I see that.

Parley. Well, now, the Sun is also a vast ball, many thousand times larger than this earth, and it is placed at the distance of many millions of miles from the earth. The earth wheels around the Sun, once every year, making a vast circuit in its course.

Beside this earth, there are several other planets, as Jupiter, Saturn, Venus, Mars, Herschel, and others, which are all the time performing their journies around the sun. Some of them are constantly attended by little worlds, like our moon, called satellites. Jupiter has four of them, and you can easily see them through a telescope. Saturn is attended by a luminous ring extending entirely around it, and besides this, it has seven moons.

Now, Jane, think of this vast system of worlds, wheeling day and night through the heavens—and continuing from age to age, to follow their destined paths, without stoppage, delay, or deviation. Who swung these worlds in the air? Who bid them take up their line of march? Who sustains them in their course?

Who made them? What manner of Being must it be, that speaks and even worlds obey him?

James. This reminds me of what I heard mother read from a book of poetry—"the un-devout astronomer is mad." It seems to me that an astronomer, one who studies the heavenly bodies, must be constantly filled with the idea of God.

Parley. And so he should be, and so should we all be, for every thing, from the head of wheat to the worlds on high, shows forth his handy work. I have recently met with some verses which set forth the fact that God made all things, in a manner likely to make an impression upon your mind. They are as follows.

CHAPTER XIV.

God made all things.

Seest thou the spider, weaving now his net,
So nicely made and all so nicely set?

Who made it?

Hearest thou the cricket, singing in the ground,
When evening comes and all is still around?

Who made it?

Seest thou the insect, dancing in the air
Of joyous summer, free from every care ?
Who made it ?

Seest thou the violet, springing from the earth,
Waked like a blooming infant into birth ?
Who made it ?

Seest thou the bud, on yonder bending bower,
Opening its leaves and putting forth its flower ?
Who made it ?

Seest thou the squirrel, on yon tall oak tree,
Gnawing his nut or sporting merrily ?
Who made it ?

Seest thou the bird, that swings on yonder spray,
Or cleaves the air, singing some roundelay ?
Who made it ?

Seest thou the mountain, lifting high its head,
And with a glorious robe of azure spread ?
Who made it ?

Seest thou yon river, dashing down the height,
Its waters breaking into waves of light ?
Who made it ?

Seest thou yon ocean, with its breast of green,
Its depths unfathomed, and its shores unseen ?
Who made it ?

Seest thou yon orb of fire, that brings the morn,
And, parting, leaves us wrapped in night forlorn ?
Who made it ?

Seest thou yon sky, a seeming sea of night,
Where stars are set and planets wheel their flight ?
Who made it ?

Who made these things, and all this rolling earth ?
'T was God alone that brought them into birth ;
He, who the spider and the insect made,
Reared the blue violet, and the flower arrayed ;
Poured the swift river down its rocky bed,
Heaped up the mountain, and the ocean spread ;
Who built the world and gave it day and night ;
He is the God of earth and heaven, of life and light !

CHAPTER XV.

Review of the argument. Existence of God proved. His personality proved. A doubt started.

Some days after the preceding dialogue occurred, Jane and James paid me a visit, agreeably to my request, and I reviewed the ground over which I had proceeded, somewhat as follows.

Parley. You will remark my young friends, that I have hitherto confined myself chiefly to the proofs of the existence of a Deity, derived from an examination of the works of nature. My object has been to show that every where we find the marks of plan, design, con-

trivance and ingenuity. The trees, plants, flowers, the whole vegetable kingdom, is full of proofs that these are the work of a Being who forms plans, and who knows how to execute them. The animal kingdom attests the same truth. Even the stars are witnesses to the mighty revelation, and the worlds on high set their eternal seal to its veracity.

Here then is conclusive proof—proof that no honest and enlightened mind can resist, that there is a God and that he has a personal existence as much as any one of us. We have proved that God thinks, designs and executes ; and whoever thinks, designs and acts, must have individual, personal existence. But we may carry our investigation further. We have indeed settled the reality of God's existence, and we have determined his personality : but having learned thus much, we desire to know more. We desire to know his character ; whether he is a wise being, a good being, a powerful being ; and though these points have been occasionally touched upon, it may be interesting to study into his works, and see what further light these may throw upon this and other important topics connected with the study of God's character.

James. I shall be very glad to hear you, Mr. Parley : but will you allow me to mention a doubt as to the existence of a God, which another boy mentioned to me ?

Parley. Surely ; go on.

James. Well, I had been talking with Thomas Doubty. I had told him, as well as I could, all you had said about the proofs of God's existence. He then told me that his father did not believe in a God, because he had never seen him, and Thomas said he could not believe in any thing that could not be seen.

Jane. Yes, and James told Thomas that he could not believe in the existence of the wind, then, because he could not see it.

Parley. And what did Thomas say to that ?

James. He said we could see the trees move, and that was proof that the wind blew.

Parley. And the trees grow, and their growth proves the existence of God, as much as their motion proves the existence of wind. If a person will believe the existence of no power which cannot be seen, then he cannot believe in electricity, which causes the lightning, but which is itself invisible. He cannot believe in that great principle of gravitation,

which pervades all material bodies, which holds the earth together, and which keeps us on its surface.

The fact that we do not *see* God, is no proof that he does not exist—it is no proof that he is not constantly by and around us. The principle of gravitation is ever present with us; we cannot for a moment escape from it. If we jump up into the air, it pulls us instantly back to the earth. Go where we may, it is within and around us. Yet we have no eye that enables us to see it. It is an active power, and it lays upon us its imperative influence; but it is still invisible. So it is with God. He is an active and powerful being; but he is a spirit, and our eye is not fitted to perceive and appreciate his presence.

How absurd, then, it is, to doubt the existence of God, because we cannot see him? For the same reason, the blind child might deny the existence of his father, for he cannot see him.

It is sufficient for us that the proofs of God's existence are as clear as they could be, if he was manifest to our senses. The visible world speaks of God through the organs of sight; the voices of birds and the harmonies of nature are

eloquent of him to the ear ; millions of flowers testify of him by their exquisite perfume. Taste and touch add their testimony to his wonderful works. The very senses are addressed by all things around us, and made to lend their aid in proof of the existence of a Deity.

CHAPTER XVI.

*The unity of God proved from the unity of design observable throughout the universe.**

James. Before you proceed, Mr. Parley, to show how the works of nature prove the wisdom and power of God, may I ask one question?

Parley. Certainly.

James. Well ; what I desire to know is, whether there may not be several Gods ; one for instance who made the plants, one who made the quadrupeds, one who made the insects, one who made the birds, one who made the mountains and rivers and seas, and one who made the human race?

* It is proper to say that the substance of this and several of the succeeding chapters, is taken from Paley.

Parley. This question, James, has entered into many wise heads. All the ancient nations of Europe and Asia appear to have believed in the existence of many Gods. In ancient Grece, a deity was supposed to preside over every river and hill and mountain. Almost every object in nature and almost every human passion had its deity. But over all these, there was one called Jupiter who was supposed to be the supreme governor of the Universe.

Nearly the same belief is entertained at the present day in Japan, and in some parts of Asia ; but a little reflection will satisfy us that there cannot be a multiplicity of Gods. In the first place, we ought to adopt no belief for which we can produce no evidence, and there is none whatever to prove that there is more than one deity. On the contrary, all nature seems to assure us that there is but one God.

This appears from the unifromity of plan observable in the universe, which is itself a system, each part depending upon other parts. One principle of gravitation causes a stone to drop towards the earth, and the moon to wheel round it. One law of attraction carries all the planets round the sun. They all experience

the vicissitudes of day and night, and the changes of the seasons. The light from a fixed star affects our eyes in the same manner, and is refracted and reflected according to the same laws as the light of a candle. The velocity of the light of the fixed stars, is also the same as the velocity of the light of the sun, reflected from the satellites of Jupiter. The heat of the sun, in kind, differs nothing from the heat of a common fire.

In our own globe, unity of design is still more manifest. New countries are continually discovered, but the old laws of nature are always found in them; new plants, perhaps, or animals are found, but always in company with plants and animals which we already know, and always possessing the same general properties. We never get among such original, or totally different modes of existence, as to indicate that we are come into the province of a different Creator, or under the direction of a different Will. In truth, the same order of things attends us wherever we go. The elements act upon one another, electricity operates, the tides rise and fall, the magnetic needle takes its position in one region of the earth

as well as another. One atmosphere invests all parts of the globe ; one sun illuminates, and one moon exerts its specific attraction upon all parts.

The inspection and comparison of living forms, add to this argument, and examples are at hand without number. Of all land animals, the structure is very much alike ; the senses are nearly the same ; their natural functions and passions nearly the same ; digestion, nutrition, circulation go on in a similar manner in all. The great circulating fluid is the same ; for I think no difference has been discovered in the *properties* of blood, from whatever animal it may be drawn. It has been shown that the blood of one animal will serve for another. The skeletons of the larger land animals show particular varieties, but they still have a great general affinity. The resemblance is somewhat less, yet sufficiently evident between quadrupeds and birds.

In fishes, which belong to another department of nature, the points of comparison become fewer. But we never lose sight of an analogy ; we still meet with a stomach, a liver, a spine ; with bile and blood ; with teeth, with

eyes. The provinces also of earth and water, are connected by a species of animals that inhabit both, and also, by a large tribe of aquatic animals, which closely resemble the terrestrial in their structure—I mean the cetaceous tribe, such as seals, porpoises and whales, which have hot blood, respiring lungs, and other essential parts like those of land animals. This similitude, surely, bespeaks the same creation and the same Creator.

Insects and shellfish appear to differ from other classes of animals the most widely of any. Yet even here, there exists a general relation of a peculiar kind. In other animals, the bones to which the muscles are attached, lie *within* the body, in insects and shellfish, they lie on the *outside* of it. The shell of a lobster performs to the animal the office of a bone. The crust of an insect is its shell, and answers the like purpose. The shell also of an oyster stands in the place of a bone; the muscles being fixed to it, in the same manner, as, in other animals they are fixed to the bones: all this, under wonderful varieties, indeed, confesses an imitation, a remembrance, a carrying on, of the same plan.

The observations here made are equally applicable to plants, but it is unnecessary to pursue the investigation further. I have said enough to show that there is a harmony of design and plan throughout the universe, which is utterly incompatible with the idea of separate and independent Creators. Were there such, the world would exhibit contradictions and inconsistencies. One part would be at variance with another; one design would thwart another; but as all unite harmoniously to constitute a consistent system, we may safely and certainly conclude that all created things are the result of one Mind—one God.

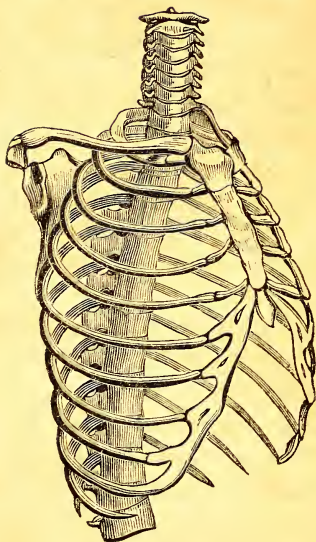
CHAPTER XVII.

Skill of the Creator illustrated from the mechanical structure of the human body: the heart and spine; the circulation of the blood.

James. I am very much obliged to you, Mr. Parley, for having answered my question. You have fully satisfied me that there is but one God. I shall be glad now to hear you speak of his wisdom and power as shown by his works.

Parley. I shall do it with pleasure, but I must remind you that in proving the existence of God, I have already spoken of many things which displayed wonderful ingenuity of contrivance, and that at the same time that these prove God's existence, they also attest his wisdom and his power. In every department of nature, the mineral, vegetable and animal, there are contrivances which no human art can rival. It has been before said, that man may make imitations, but he can do no more.

But in order to render this superior skill of the Creator more palpable, let us examine one or two mechanical contrivances in the structure of animals. We will select as our first instance the human spine or back-bone. This consists of twenty-four bones, joined and compacted together in the most wonderful manner. It is so contrived that while it is firm and enables the body to support an erect position, it is at the same time flexible, so as to bend in all directions. No human art has ever been able to contrive a chain, that can perform these double offices. Here we see that in mere mechanical contrivance, the works of God defy competition from man.



The Human Spine and Ribs, page 67.

But this is not all. The spine has still another office to perform. In the centre of this chain of twenty-four bones, and passing through them all, is a tube containing the spinal nerve. This extends from the brain through the back, and communicates with every part of the body by a thousand small pipes which have the name of nerves.

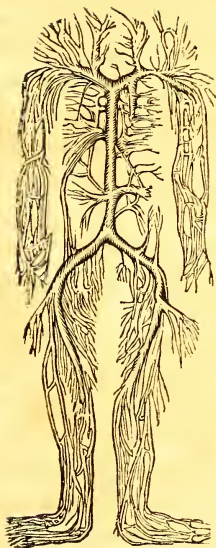
Beside all this, the spine is to be so adjusted that the ribs may be fastened to it, as well as the legs and arms ; and finally ; to this the various muscles which enable the limbs and body to move, are to be fastened.

Now suppose that an ingenious mechanic were to undertake to construct an artificial skeleton in imitation of that which belongs to man, would it not be impossible for him to accomplish the task ; and would he not be compelled to give it up in despair ? Let us consider, that we only ask of the human architect an imitation, and that even this is beyond his ability. How great then must be the wisdom and power of that Superior Architect, who not only made, but designed and contrived his works, and not only designed and contrived them, but furnished the very materials from his own

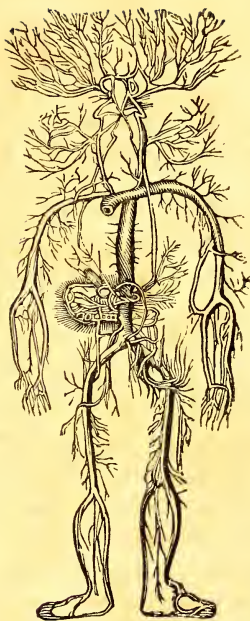
manufactory—the bones, the muscles, the nerves and the fluids necessary for his purpose!

Let us take another illustration of the wisdom and power of God, as displayed in animal mechanism. It is the design of the Creator that the blood shall be distributed throughout the body, and that this shall be essential to life. The body is therefore provided with two systems of blood vessels—arteries and veins; the first to carry the blood out from the heart, and the latter to bring it back.

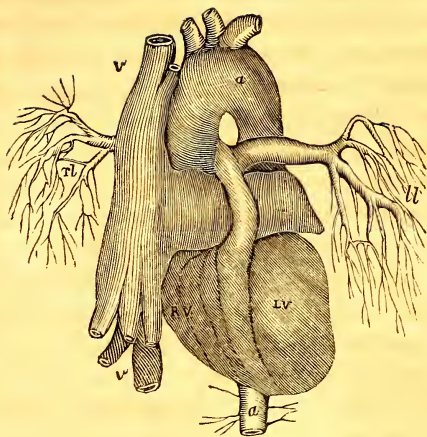
These tubes are wonderfully contrived and distributed over the body, and the blood which is to pass through them, is furnished by means equally ingenious and wonderful. But what machinery can be devised to receive the blood from the veins and force it through the arteries and throughout the system? The heart is destined to perform this work. This is a hollow muscle in the centre of the body, surrounded with spiral fibres, running in both directions, the layers crossing and interlacing each other. By a contraction of these spiral fibres, the hollow muscle is compressed, and whatever fluid may be in it, is squeezed out from the cavity within. By a relaxation of the spiral fibres, the cavities in the hollow muscle are prepared to admit any



Veins of the Human Body.



Arteries of the Human Body, p 63.



The Human Heart.

R V, Right cavity or ventricle ; *L V*, the left ventricle ; *rl*, right lungs ; *ll*, left lungs ; *a*, aorta ; *V*, large veins which bring the blood to the heart.

fluid that may be poured into it. Into these cavities the great trunks or pipes of the arteries and veins are inserted—the one to carry out the blood, and the other to return it.

Every time that the heart beats, a contraction of the spiral fibres takes place, and the blood is sent through the arteries, by the force of the stroke, as water gushes through a syringe ; and exactly at the same time, an equal proportion is received from the veins. Thus, at every pulse, about two spoons full of blood are sent out from the human heart, through the arteries, and the same quantity is received from the veins. It is said that each ventricle of the heart will contain an ounce of blood. The heart contracts 4000 times in an hour, from which it appears that 4000 ounces, or 250 pounds of blood pass through the heart every hour.

The whole mass of blood in the body of a grown person is about twenty five pounds, so that a quantity equal to the whole mass, passes through the heart twelve times in an hour, which is about once every six minutes. Such is the operation of the heart in the human body ; but consider what it must be in the larger ani-

mals, as the elephant or the whale. In the latter, the tube through which the blood is forced into the arteries, called the *aorta*, is a foot in diameter, and ten or fifteen gallons of blood are thrown out of the heart, at every stroke, and it rushes with a velocity like that of water through the sluice of a mill. The whole idea fills the mind with wonder, and we cannot but look up with awe to that Being whose works display such evidence of wisdom and power.

CHAPTER XVIII.

The wisdom of the Creator shown by the peculiar and yet suitable organization of certain animals.

Along each side of the neck of larger quadrupeds is a stiff strong ligament, which butchers call the *pax wax*. We often see it in a piece of roast beef. It is a powerful tape, braced from the head to the back, and its office is to support the weight of the head, which it is exactly suited to fulfil.

The head of an ox is a heavy weight acting at the end of a long lever, and but for this

support, would be very difficult and tedious to carry. But by this brace, it is supported with ease. No similar organ is found in man, for his erect position renders such a provision unnecessary. This peculiar organization is limited to quadrupeds ; and it shows that the Creator sees and knows and provides for, with admirable ingenuity, the wants of his creatures.

The oil with which birds preserve their feathers, and the organ which supplies it, are peculiar provisions of the Deity for the feathered creation. On each side of the rump of birds, is observed a small protuberance, yielding a substance resembling butter, which runs out when the bird presses it with its bill. With this ointment the bird dresses its coat, as often as any part of its feathers may require it. Nothing similar to this oil is found upon unfeathered animals. If this provision were accidental in birds, why should it not also be found in beasts ?

The airbladder of a fish affords another striking instance of contrivance. The use of the organ is to sustain, and also to elevate or depress the body of the fish, in the water. This is done in the following manner. When the

bladder contained in the body of the fish is contracted, the bulk of the fish is also contracted and becomes heavier as compared with the water, and accordingly, it descends. On the contrary, when the bladder is expanded, the bulk of the fish is greater and comparatively lighter, and the fish rises. This power has been proved by observing that when the bladder is burst, the fish grovels at the bottom; and also that flounders, soles and skates, which have no air bladder, seldom rise in the water, and if they do, it costs them a great effort. We do not see by what method an animal, which lives constantly in the water, is able to supply a repository of air, but the Creator of fishes has accomplished this object, though we cannot tell the means.

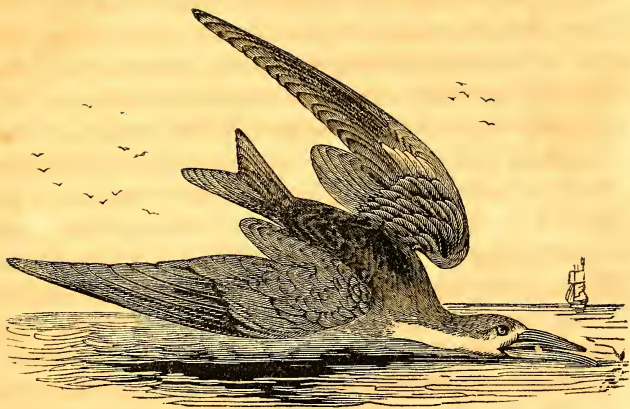
These examples show the attention paid by the Creator to three departments of animal nature. The next example of his contrivance, belonging to a large tribe of animals, is the poisonous tooth of serpents. The fang of the viper is a clear and curious example of mechanical ingenuity. It is a perforated tooth, loose at the root; in its quiet state, lying flat upon the jaw, but furnished with a muscle,

which, with a jerk as it were of a string, suddenly erects it at the pleasure of the animal. Under the tooth, close to its root, and communicating with the hole made for the purpose, lies a small bag, containing the venom. When the fang is raised, the jaw closes, and presses against the bag; and this forces out the fluid through the tube in the middle of the tooth. What better apparatus could be devised for the double purpose of inflicting the wound, and throwing in the poison? Yet although lodged in the mouth of the animal, it is so constituted, as not to interfere with the animal's office of seeking its food. None of the harmless serpents have these fangs, but their teeth are all of an equal length, and fixed firmly in the jaw.

The bag of the opossum is another curious contrivance. A false skin under the body of the female opossum forms a pouch in which the young are received when they are born; here they are fed and nursed; in this they are transported by the mother from place to place, at liberty to run in and out, and find a refuge there from surprise or danger. It is their cradle, their conveyance and their asylum. This pouch is provided with muscles to open and

shut the aperture, which is done in the most exact manner. Could this peculiar organ have been constructed in any way but by the design of the Creator ?

The black skimmer of the seas, is a kind of gull, who gets his living from the deep, in a most curious manner. He has immense powers of flight, and seems to be capable of sustaining himself on the wing, for hours and perhaps for days. He skims along over the deep, keeping his lower jaw or mandible in the water, with which he occasionally scoops up a fish that happens to come in his way. To fit him for this peculiar mode of getting a livelihood, his under jaw is shaped like a paper cutter, and is more than an inch longer than the upper one. When a fish is taken, it is slipped along toward the throat, and there held in the bill till the bird has time to devour it. What a curious adaptation do we here find, of tools to the work that is to be done ? This bird is to get his food by skimming the seas, and he has a peculiar tool for the purpose ; and to accommodate him, a departure from the structure of all other birds is adopted, and the lower mandible, usually the shortest, is here made the longest.



Black Skimmer of the Seas, p. 74.



In the owl, we observe a remarkable adaptation of structure to vocation. This bird is made to lead the life of a thief, and to steal upon its prey in the darkness and the stillness of night. His eyes are therefore so constructed that, while he can hardly see by day, he can see distinctly at night. But there is another peculiar, yet suitable contrivance, less obvious, but even more curious. The plumage of the owl is remarkably soft, full, and downy. Every part of the body, and even the head and legs, are covered with long, yielding feathers. And why is this? So that the bird may winnow the air on a silent wing, and approach its victim not unseen only, but unheard. How different is the noiseless, stealthy flight of an owl from the whistling rush of a pigeon, or the whirring of a partridge; and how admirably does this peculiarity qualify the bird to follow its trade!

Wilson, the American ornithologist, remarks that the females of most species of birds are less gaudily dressed than the males; and that we here see a wise provision of the Creator, as by this means, the females, who are peculiarly destined to watch over the young, are less

likely to be objects of pursuit to the hawk and the sportsman. Being of more sober hues, they are less conspicuous, and may more easily shelter themselves from attack amid the leaves and bushes.

Certain birds have a particular structure in the claw, which fits them for their peculiar mode of life. The middle claw of the heron and cormorant, is toothed and notched like a saw. These birds are great fishers, and these notches assist them in holding their slippery prey. The use and design of this is evident. Some birds that live on fish have these notches in their bills, and for the same purpose. The gannet, or soland goose, has the edges of its bill irregularly jagged, that it may hold its prey the firmer. Now this structure cannot surely arise from the manner of employing the part, as the smooth surfaces and soft flesh of fish is less likely to notch the bills of birds than the hard substances upon which many other species feed. This shows then, the formation of the bill in these cases, to be matter of design and not accident.

The stomach of the camel is well known to retain large quantities of water, unchanged for a considerable length of time. This quality fits

it for living in the desert, where there is no water, and where, were it not for this provision, the animal could not live. A number of bags, sometimes thirty, are contained in the second stomach, which, after the animal has drank a large quantity of water, are filled; and these bags are afterwards squeezed by a set of muscles made for the purpose, and the contents carried into the stomach, whenever thirst impels the animal to put the muscles in motion!

The tongue of the woodpecker is a very singular contrivance. It is a particular instrument for a particular use; and what else but design could ever produce it? The woodpecker lives chiefly upon insects, lodged in the bodies of decaying trees. For the purpose of boring into wood, it is furnished with a straight, hard, sharp bill. When by means of this piercer, it has reached the cells of the insects, then comes the office of the tongue. This is three or four inches long, tipped with a stiff, sharp, bony thorn, and what is most remarkable, this tip is jagged on each side, like the barb of a hook. The bird having exposed the retreats of the insects by the assistance of its bill, with a motion inconceivably quick, launches

this long tongue at them, runs them through with the barbed needle upon the end, and thus draws its prey within its mouth. If this be not mechanism, what is ? How did the tongue get its barb and its hard tip ? They are decidedly proofs of mechanical organization, and of the skill in the Creator in providing for his creatures.

CHAPTER XIX.

Wisdom of the Deity proved from the preparations before hand for the wants of animals, found in the contrivances of Nature : also by the fitness and adaptation of some parts of animals to other parts.

The wisdom of the Creator is clearly shown in that foresight by which provision is made for such wants of his creatures, as may arise from their peculiar condition. The human teeth afford a striking instance of this. The infant is to live by milk taken from its mother, and it can take its nourishment in, without teeth, much more conveniently to itself and its nurse, than with them. Accordingly it has no teeth—nor do they come till about the time that it takes other food that may require teeth. We see

the same careful foresight in providing that the horns of calves and lambs do not grow till they have done sucking, as they would be in the way, in performing that operation.

But in regard to the human teeth, a still further prospective contrivance is made, at the very beginning. The jaw of a grown person is much larger than that of an infant, and the first teeth are therefore entirely too small to fill the jaw of an adult. It is accordingly provided, that at the age of eight or ten years, the first set of teeth shall be shed, and larger ones come in their place. And the preparation for them is made at the outset, a row of teeth being actually set in below the first, ready to grow when these are gone !

The providing of milk for young animals is another admirable proof of the designing wisdom of the Creator. Milk is a fluid of a very nutritious quality, and no art of man can make it. As soon as the young are produced, the milk is ready for it, and not before. And how wonderful, how ingenious, is the whole contrivance by which young animals are provided with food, in a manner the most curious, and of a kind the most suitable !

The wisdom of the Creator is also shown by the relation which the structure of animals bears to their mode of life.

The instances of this kind are numerous. There is a curious resemblance between the stomach of a hen and a corn mill; the crop answering to the hopper, and the gizzard to the stones which crush the corn. But the most interesting point of resemblance is this: to prevent too much corn from going into the stones at once, a receiver is placed between them and the hopper, so that it may be dribbled out just as fast as is required. The same process takes place in the hen, for though the crop may be filled, its food only enters the gizzard gradually, and as fast as that is able to digest it.

Another instance of obvious fitness and adaptation of one part to another, is furnished in birds of prey. Owls, hawks, eagles, &c., by their talons and beaks, are qualified to seize and devour other birds and quadrupeds; and accordingly the gastric juice in the stomach of these birds, will act upon or digest flesh, but it will not digest seeds or grasses, or vegetables of any kind. On the other hand, the mouth of the ox and sheep is suited to the cropping of

herbage ; and accordingly we find the gastric juices of their stomachs will digest vegetable food, and not flesh !

There is another instance of strong fitness in a provision of nature, which marks the intelligence of the Creator, and that is, that the eyes of all animals are placed in front, in the direction in which the legs move, and the hands work ; and therefore where they are most useful. How awkward would it be for us, if our eyes were in the back of the head ! How comparatively useless would the eyes of quadrupeds be, if placed behind !

Nature is full of such instances as these I have mentioned, all setting forth the intelligence and wisdom of the Creator ; and not only displaying the marks of a designing and intelligent Mind, but intelligence in contriving and power in executing, which know no bounds. No obstacle seems to be presented that is not surmounted, and no contrivance to accomplish an object seems to be adopted, that is not, all things considered, the best that could be devised.

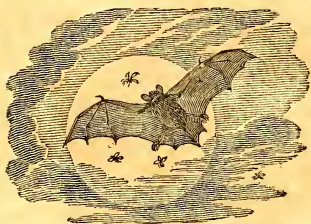
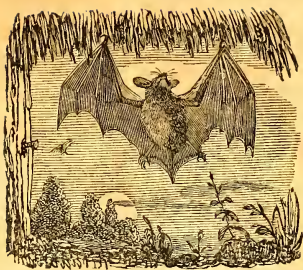
CHAPTER XX.

Wisdom of the Creator proved by the means adopted to compensate for defects in animal organization.

Another fertile and interesting source of evidence of the wisdom of God, is found in the contrivances resorted to by the Creator, to compensate his creatures for certain defects in their organization. Thus the short neck of the elephant is compensated by the admirable device of a proboscis, one of the most complicated and ingenious, but successful expedients of nature.

The bat has a clumsy foot and leg, but to compensate for this, he is supplied with a hook on his wing, by which he suspends himself to a beam, or to the sides of rocks, and in this way he usually obtains his sleep. The crane, the heron, the bittern are destined to live upon fish, yet they cannot swim. To make up for this deficiency they are provided with long legs for wading, or long bills for groping, and sometimes with both.

The common parrot would have an inconvenience in the very hooked shape of its upper jaw,



Bats, p. 82.

or mandible, if like that of other birds, it was stationary, for in this case it could hardly open its mouth to take its food. But this hook being wanted by the parrot to climb and suspend itself with, to remedy the evil above mentioned, this upper mandible is capable of being elevated or depressed at pleasure.

There is a grub called the glow worm, that gives out a phosphoric light in the darkness. Why is this? That her mate may find her, for while she is a worm, he is a fly; while she is on the earth, he is in the air. They would not be likely to meet therefore, if some extraordinary means of uniting them was not resorted to; but this, Nature has foreseen and provided for.

The spider's web is a compensating contrivance, of a very ingenious character. This creature is made to feed on flies; yet how was it to catch them, for it had no wings? This might seem to be a case of difficulty, but the web is a net, and the spider is not only taught how to weave it, but his body furnishes the thread! How ingenious, how wonderful, how multiplied, are the resources of the God of Nature!

In many species of insects, the eye is fixed, and cannot be turned in its socket. To supply this great defect, the eye is a multiplying glass, with a lens looking in every direction, and showing every object that may be near. Thus, what seemed at first a privation, by this curious and interesting expedient, is made to be an advantage, as an eye thus constructed seems better adapted to the wants of these creatures than any other. The common fly is said to have four thousand lenses in each eye, and the butterfly thirty thousand !

The neck of the chameleon is stiff, and cannot be turned ; how then is he to look about himself ? It would puzzle most of us to contrive a remedy for this difficulty ; but Nature seems never at a loss. The eye ball stands out so far that more than half of it projects from the head ; and the muscles operate so curiously that the pupil can be turned in any direction. Thus the chameleon, who cannot bend his neck, can do with facility what is difficult for most other animals—he can look backwards even without turning his body !

CHAPTER XXI.

The argument continued.

If we were to look upon a snail, and observe that it has neither wings nor feet, it would seem to be destitute of the common advantages bestowed upon creatures of this class. But its Creator has made up its deficiency in a very surprising manner. It is endowed with a viscid or sticky humor, which adheres to the stones, leaves, plants and fruits, and enables it to climb wherever it desires to go.

A mussel, which might seem to be at the mercy of every wave, has the power of spinning long threads, by which it moors itself to a rock or timber, as safely as a ship at anchor.

Birds have no teeth. What then are the fowls that feed on grain—hens, turkeys, ducks, geese, pigeons &c. to do? for they surely must have some means of grinding their food. All these are supplied by a peculiar and powerful muscle, called the gizzard; the inner coats of this are furnished with rough plates, which break and grind the food, as effectually as a coffee-mill would do. Let the reader reflect upon this;

no animal has a gizzard that has teeth, for then it is not wanted ; but those which have not teeth and require grinding machinery for their food, are supplied with it ! Recollect, too, that birds of prey that live on flesh, have no gizzard, for their food does not require to be ground in a mill !

Many animals, such as worms, are entirely without feet. How is this destitution to be compensated ? These creatures are enabled to creep forward by means of rings strung together by muscles which contract and expand, or are drawn up and stretched out at the pleasure of the animal. Thus the meanest creature is a collection of wonders, and demonstrates as clearly as the highest of Nature's works, the wisdom, power and resources of the Creator.

CHAPTER XXII.

Proofs of the Wisdom of the Creator furnished by the relation of the structure of animals to inanimate Nature.

One of the first proofs of this kind that strikes us, is in the adaptation of the wings of birds,

to flying in the air ; of fishes to swimming in the water, and of other animals to dwell upon the earth. What knowledge of the several elements, does this adaptation display, and what admirable skill is shown in the several contrivances which fit the various tribes of living things to their peculiar process and modes of life !

How wonderfully fitted for its purpose, is the ear ! It has within, a hollow space over which is a tight membrane, called the drum. When the air shakes or vibrates, this membrane vibrates also, and communicates a sense of sound to the brain. Its use depends entirely on the tendency of the air to vibration ; and its structure therefore shows that he who made the ear, understood the philosophy of the atmosphere perfectly ; and why should He not, for it is His work ?

The organs of the voice also show a complete knowledge of the nature of air ; for they are so contrived as to produce a vibration of it, and thus communicate sounds to the ears of others. Is not this a most surpassingly ingenious device ? You wish to communicate ideas to another person, and God has given you organs

by which these can be committed to the air ; or in other words, your voice has the power of producing such an infinite variety of vibrations of the air, as that all your ideas may be carried to another by means of the air ! How wonderful, how admirable is this ! what wisdom, what knowledge, what skill and power of workmanship does this display ! what adaptation of one part of the works of creation to another ; and what consistency of plan, what unity of purpose, are here unfolded !

The happy proportioning of one thing to another, shows also the wisdom of the Creator. Man, for instance, is adapted to the size and strength of a horse. If men were giants, they could not ride horses. If men were either pigmies or giants, they could not milk cows, mow grass, reap corn, train vines, or shear sheep, with any thing like the conveniency they do now. If men were pigmies, they would be lost in the grass and rushes, and their children would be carried off by birds of prey. Every one can see, that other things being as they are, man would suffer by being either much larger or smaller than he is.

The wisdom of God is also displayed in the correspondence of the power and faculties of

animals, with the earth they live in. It is a part of the plan of the Creator, that sleep shall be necessary to most animals ; and, accordingly night is provided, in which every thing becomes still and quiet, and adapted to repose. And consider that night, thus essential to animals, is produced by the revolution of the earth, and this revolution is but an obedience to the attraction which impels the planets in their courses. How remote then is the cause of night ; how vast are the effects produced by that cause, for all the worlds belonging to the solar system, are governed by it ; and perhaps millions of other worlds are under its influence. And yet night, which thus has its origin in the very foundation of the universe, is made for the chicken upon its roost and the child on its pillow. What a connection is here shown, between the humblest animals and the very stars of the sky ! How wonderful is the adaptation of the different parts of God's works to one another ! How clear is the evidence of one all-designing Mind, one all-working hand in the universe !

CHAPTER XXIII.

The wisdom and power of God proved from the instinct of animals.

We see a young quail or partridge, in a few hours after it is hatched, run about and pick seeds and eat them. It distinguishes, as well as an old bird, between what is suitable food, and what is not. Before it is two days old, it will immediately hide itself in the leaves and bushes if a hawk is seen, or if danger of any kind approaches.

A young duck that has been hatched by a hen, and that for the first time sees the water, immediately runs to it, and, launches himself upon it without fear, and with a perfect knowledge of the art of swimming, glides over its surface. In these cases, as well as many others, it is obvious that these creatures have something prior to experience and independent of instruction, and that this guides them into these habits which, by their formation they are fitted to follow. The young duck can have had no lesson from the hen, teaching it to seek the water and to ride upon its bosom, nor can it have had any experience to show it that it is

fitted for such an exercise. Yet it goes to the brook as soon as it sees it, and as soon as it is on the wave it pushes itself forward with its paddling feet! Now this property of the duck, and which we see is independent of teaching and experience, is called instinct. It seems to pervade all animated nature, and is the great principle by which animals are guided in propagating their several species, and in obtaining the means of subsistence. It is a curious subject of inquiry, and I shall collect several instances, in different animals, to illustrate it.

The means resorted to by insects and birds to secure the hatching of their eggs, display wonderful powers of instinct. The gad-fly lays an egg, which first hatches a worm, and this afterwards becomes the fly. But the eggs are to be hatched and nourished in the intestines of a horse: how then are they to be laid? Flying round the animal, the female fly curiously poises her body in the air, while she deposits her eggs on the hairs of his skin, and when the horse licks himself, he swallows the eggs. But the most curious part of the story is, that these eggs are usually deposited on the knees and shoulders, and parts of the body that the horse most frequently licks!

The eggs or spawn of the salmon and the shad must be deposited near the sources of rivers. These fishes, therefore, leave the ocean, and with incredible perseverance proceed up the streams, leaping over falls and shooting up the cataracts. Having, after proceeding hundreds of miles, found a proper place, they deposit their eggs, and, leaving them to the course of nature, return to their home in the ocean.

The eggs of the violet crab, which lives in the mountains of the West Indies, are hatched in the sea. To deposit them in their proper place, the crab makes a fatiguing journey of several months, deposits its eggs in the wave, and then retracing its steps, goes back to its home in the mountains.

In all these cases, it is plain that these creatures act neither upon experience or instruction. The young, of these several species, adopt the means usually resorted to by their kind, as readily as others. Nor can they be guided by love for their offspring, for they never see or know them. It is obvious, therefore, that they are governed by that inward monitor which we call instinct, and which impels them to act as they do, without foreseeing consequences. It is





Sociable Weavers, p. 93.

equally clear, that birds, in constructing their nests, are governed by the same principle. Canary birds hatched in a cage, proceed to build nests in the same manner as the wild birds. They set upon the eggs also in the same way. Having had no experience, and no communication with other birds of their kind, they must be influenced to act only as they do, by instinct.

The extent of this power of instinct is remarkably displayed by birds in the ingenuity with which many of them build their nests. The sociable weavers of Southern Africa sometimes unite in hundreds, and build a vast covering to a tree, like an umbrella. Under this each bird builds his own nest; and thus a whole city of weavers is united together in one common dwelling, each having his separate room or nest.

In the Philippine isles, there is another kind of weaver bird, whose nest is shaped somewhat like an inverted oil flask, the entrance being from beneath and through the neck. This is suspended from the branches of a tree. There is a similar species in Africa that hangs its nest with vast labor and skill to the pendent branches of the palm trees; and our own Baltimore

oriole, or fiery hang-bird, has a nest scarcely less curious, suspended to the extremities of the elm, and other large trees of our country. How often have we seen them, amidst the rush of the gale, swinging securely and in peace in their grassy hammocks !

The fantail warbler, found in Spain, Italy, and other southern parts of Europe, is only about four inches in length, yet its nest is a master piece of art. With great neatness a number of blades of grass are drawn together, and sewed by a kind of cotton thread, manufactured by the bird itself. Between the stalks of grass, a long barrel-shaped nest is found, raised several inches from the ground, and composed of a cotton-like material. The whole contrivance is very ingenious, and admirably adapted to concealment of the nest.

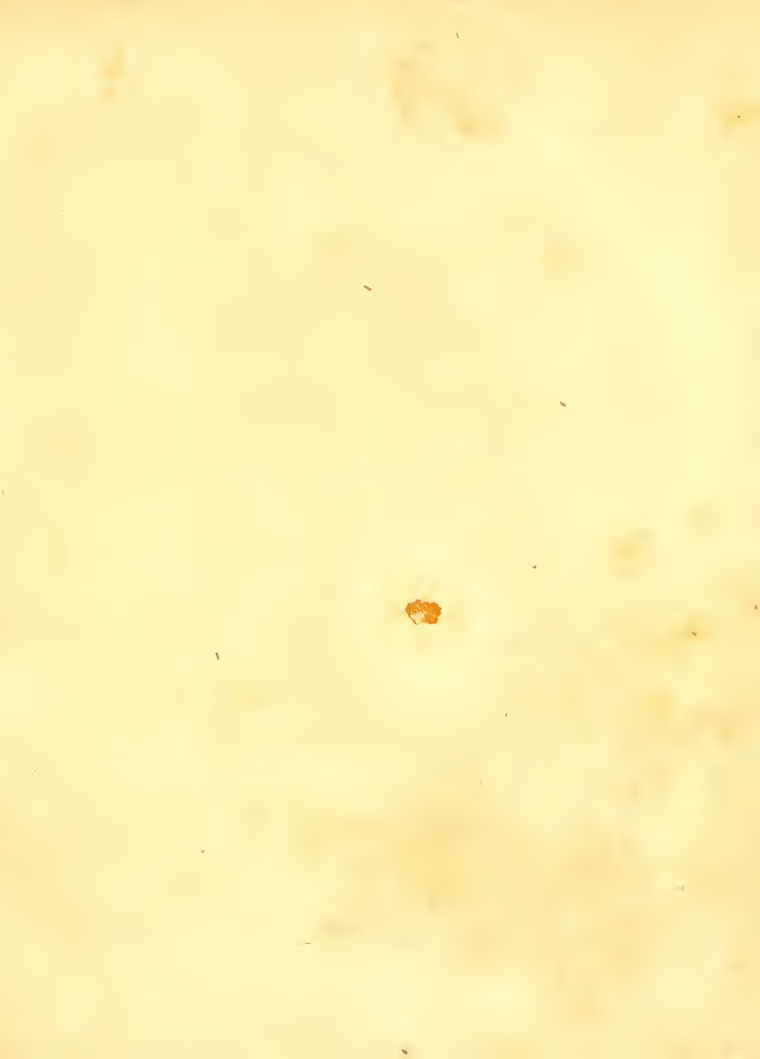
The reed wren is a bird spread all over Europe, where marshes are found. This too builds its nest in a most ingenious manner, to some stalk of a reed, or tall blade of coarse sedge. It is made of grasses, and curiously bound or hooped together by the fibres of tough thread-like vegetation.

The tailor bird, as his name imports, is a



Fantail Warbler, p. 94.







Nest of the Tailor Bird, p. 95.

skilful mechanic. He is found in Hindostan and Ceylon, where monkees and serpents climb the trees in quest of food or prey. To be secure from them, the tailor bird suspends his nest on the outward twigs of tall trees, where even the dexterous climbing of its enemies does not enable them to go. The bird is but three inches in length, yet it actually sews several leaves together with grass or hair, and makes a nest between them. Sometimes the nest is composed of one leaf, curled up, and the edges sewed together, this being secured by other leaves, and these also united by thread-like grass.

The nest of the golden crested wren, an European species, is scarcely less curious. While the bird is but three inches long, the nest is eleven in circumference ; it is also very finely matted and woven together, usually beneath the extreme branches of a larch or pine. The nest of our own little ruby throated humming bird, the fairy of the feathered tribe, is one of the most delicate and ingenious species of art that can be found. It consists of a neat cup, lined with the finest down of plants, and coated with moss in exact imitation of the branch of the tree to which it is attached. This

last device makes it appear like a knot or excrescence of the tree, and is usually an effectual guard against discovery. I have passed a hundred times within a few feet of a humming bird's nest, in plain sight, without discovering it.

Nor is this wonderful care and skill of birds in building their nests, the whole extent of that instinct with which they are endowed. Having laid the eggs, the female begins to sit upon them, sometimes, for a short space, giving place to the male. This severe restraint is submitted to for two or three weeks, during which the bird is often wasted away to mere skin and bone. What is it that induces the bird to do this? She does not, she cannot know that young birds are to come from these eggs, for she will set as well upon pieces of chalk, as upon her own eggs. She is guided in this by no knowledge of what is to happen. She is only influenced by that monitor within, which has made it a part of her nature. "For myself," says Dr. Paley, "I never see a bird sitting to hatch her eggs, but I see an invisible hand, detaining the contented prisoner from her fields and her groves, for a purpose, as the event



Nest of the Golden Crested Wren, p. 96.

proves, the most worthy of the sacrifice, the most important, the most beneficial."

CHAPTER XXIV.

Instinct continued. Quadrupeds: The Beavers: Ants.

The instinct of quadrupeds is remarkable in many things. By means of it, the beaver is taught to gnaw down trees, taking care to have them fall into the water, with which it forms the frame of a house, and afterwards covers it over with mortar, using his tail as a trowel.

But the lower tribes of animal existences, perhaps display the most remarkable powers of instinct. Among the ants we shall find that it seems almost to rival human reason, in the extent of its operations. The habitations of our common ants are only little hills on the outside, yet within are numerous halls, passages and chambers.

The earth they use is moistened with rain or dew, and their mode of building is to scrape a little grain from the ground with their teeth, and then to knead and mould it, patting it down with their feet. An ant-hill contains some-

times twenty stories above ground, and as many under ground ; each divided into apartments of different sizes, with arched ceilings, supported by little walls or pillars. When the sun renders the upper part too hot, they carry their young to the bottom of the ant-hill, and in rainy weather, when the ground-floor is unfit to live in, they all remove to the higher stories. One kind, called *wood-ants*, cover their nests with a roof like thatch ; it is made of stems of withered grass and straws. In the morning they take down part of this, so as to make openings to go in and out at ; and every night they shut and bar them up, as we do the doors and windows of our houses. Some ants live in trees, where they form rooms and passages, by gnawing out the wood.

In New South Wales there is a species of ants, whose habitation is within the branches of trees ; they work out the pith even to the end of the smallest twig ; and though nothing is to be seen outside, yet within, the tree is completely filled with insects ; and if a little place is broken, swarms of ants rush out immediately. You may think that it would be very amusing to see this, but I can assure you, you

would not wish to try the experiment a second time, for the angry little creatures sting very sharply.

A kind of ants found in South America, construct their nest of green leaves, and place it on the trunk between the branches of the tree. Some of these nests are as big as a hogshead. This is their habitation during the wet season ; when it is dry, they leave their nests, and swarm all over the woods, and, on their return, each brings a piece of green leaf, so large that the insect itself is quite hidden under its burden. Yet they march steadily along, and it is a pretty sight to see so many pressing forward together, the path looks quite green with them. In some places these ants are called *parasol-ants*, from their carrying these round, green pieces of leaf. Great paths, three or four inches broad, are made by them, and they will sometimes strip a whole tree of its leaves in one night.

Ants of all kinds live in families ; all however that are born in a nest do not remain in it. Vast swarms may be seen in the summer, furnished with wings, and assembling, in order to leave their home for ever. They are some-

times so numerous as to look like a dark cloud floating in the air, and if many did not perish, they would become very troublesome to us. The greater part of these flying ants, are either eaten up by birds, or fall into the water, and become the prey of fishes. Those which escape through all these dangers, build themselves each a small house, which is soon filled and enlarged by their offspring, until in time it grows into a populous city. And what do you think becomes of the wings with which I told you each of these ants was furnished? They were intended by Providence only to serve the purpose we have mentioned, and as soon as they have carried her to a convenient place, in which to found her colony, the ant pulls them off herself, and thus is secured from all temptation to wander from her home. These ample wings were her chief ornament, but they would be a hindrance in the great work she has to perform, and they are sacrificed without a moment's hesitation.

The chief portion of the ants in a nest are workers, and they perform all the labor; they have never any wings; and like the working-bees are never parents themselves, but serve as nurses

to the offspring of others. The mode of bringing up the young ants, renders their task still more fatiguing than that of the bees and wasps. As soon as the sun's first rays begin to shine upon the nest, the ants that are at the top go down, in great haste, to wake their companions ; and all the young brood are then carried and laid in the sun, for a quarter of an hour. After this, they require to be placed in other apartments, where they may be warm without being scorched ; and every evening, an hour before sunset, they must all be carried down into the lower cells, to be safe from the cold. There are seven or eight thousand of these young grubs, in a large nest, so you may imagine that it requires much diligence to do this, besides licking them with their tongues as a cat does her kittens, to keep them clean, feeding them, collecting food, and repairing the nest which is so easily injured.

There is one most extraordinary circumstance respecting some ants, which I must now tell you. You will smile at the idea of their having cows, yet it is quite true that they keep certain insects, from which they draw a sweet liquid, in the same manner as we obtain milk from cows ;

and they even make a property of them. If any stranger ants attempt to climb the branch of a tree, or the stalk of a plant, where they keep their herds, those who consider themselves the rightful owners drive them away, and may be seen running about in a great bustle. Sometimes they build a little wall round the place where these cattle are, and so keep them safe in a kind of pen. Some kinds, choosing to have them still more within reach, carry large herds of these insect-cows to their nest, and let them feed on the grass and stalks round which it is built. They take as much care of these creatures' eggs as of their own, put them in a place of safety when the nest is attacked, and carry them in the same manner into the sun ; that by their being hatched early, there may be a good supply of their nourishing food.

Ants are remarkable for courage. Though so small, they never fear to face any danger, but immediately turn round and prepare to bite, and to shoot their poison into the wound. They sometimes fix themselves so obstinately to the object of their attack, that they will sooner be torn limb from limb than let go their

hold ; and man himself strikes no terror into them.

These tiny nations, so well armed and courageous, are not always at peace with their neighbors. A square foot of earth is to them a kingdom ; their droves of insect-cattle are as valuable to them as our flocks and herds are to us ; and the body of a fly or a beetle, is a most valuable possession. No wonder then if wars and quarrels arise. Myriads may sometimes be seen pouring forth from two rival cities, and meeting half way between their respective habitations, equalling in numbers the armies of two mighty empires. Though they do not cover a space larger than two or three square feet, yet they present a spectacle exactly like that of a field of battle where men are the combatants. Thousands are to be seen struggling together, shooting poison at one another, which fills the air with a strong odor, and is as destructive to them as gunpowder is to us. Thousands of the dead and mangled strew the ground, while others are led away as prisoners ; and crowds are seen hastening to reinforce the contending armies.

How the ants know those of their own party,

it is impossible to say, as they are generally of the same kind, and appear to us to be all alike in make, color, and scent. They are not distinguished as human soldiers are, by different colored uniforms, yet it very rarely happens that two of one side attack each other; and if, by chance, they do, the mistake is presently found out, and they make friends directly. When night comes on, each party returns to its own city, but the next morning the battle is resumed with fresh fury, until at length a rainy season separates them, and the quarrel is forgotten.

Ants not only fight pitched battles, as we have seen above, but they also besiege neighboring cities, and take them by storm. The object they have in view is a most extraordinary one, and could hardly have been believed, if it had not been observed, and related, by so many people. The ants we are now going to speak of are warlike and powerful, but not industrious like most other kinds. In order that they may have slaves to do their work for them, they attack the nest of a dark colored kind, called negro ants, and carry off their young. To these, when they are grown up, all the labor is

left ; they build and repair the common dwelling, collect food, attend to the young, and even feed their masters, and carry them about the nest. Every year, the light colored ants add to the number of their slaves. At the season when there is a proper supply of workers in the negro ant-hills, they send out spies into the neighborhood, and prepare for marching. On the return of these spies the signal is made, by touching one another with their antennæ, and they then set out to attack the negro city. Their way of marching is singular ; eight or ten ants march first, and these continually wheel round and join the rest of the army, while others succeed to their station.

As soon as the guards of the city perceive the enemy coming, they dart upon them with the utmost fury, and crowds pour forth to assist ; but the besieging party rush on, and drive them back, until they retreat into the lowest story. Numbers enter with them at the gates ; while others make a breach in the walls, through which the conquerers march in. Presently they all come out, each carrying a young ant, which has been seized in spite of its anxious guardians ; and thus they return in triumph

with their spoil. It is a curious sight to behold their slaves coming out of the nest to meet them, conducting the young prisoners in, bringing food to the warriors, and caressing them, as if they rejoiced at their return. These on their part, are much attached to their faithful servants, and when the nest is attacked by other ants, their first care is to carry them into a place of safety. Having been taken when they were quite young, they do not feel the change, and are quite as happy as they would have been among their own nation, where they would have had the same tasks to perform.

In Africa and the Indies there is a species of ants called the White Ants or Termites. These insects are a quarter of an inch high, and devour every thing they can get at ; but wood is their favorite food. They will sometimes destroy all the wood work in a room in one night. Their habitations are very wonderful, being sometimes twenty feet high, made of clay, and resembling sugar loaves. They are so hard, that you may walk upon them without any danger of breaking them.

CHAPTER XXV.

Instinct—Continued. The Honey-Bee.

Of all insects the honey-bee is, on many accounts, the most interesting. It has been an object of careful observation, and therefore its history and habits are all ascertained. I shall give you a full account of it, as it seems to me to display the extent of instinct in the most remarkable manner.

The honey-bees of a hive are divided, as you know, into the queen-bee, the drones, and the workers. You have doubtless not only tasted honey, but seen the comb. Do you not think it very wonderful, that small insects should be able to make wax and honey, neither of which men have the power of making? How much labor too must it cost to build and fill the numerous cells! Let us follow a colony of bees through the various tasks they have to perform, and we shall see with what surprising instincts they are endowed.

Many countries abound with *wild* bees, and these form their own nests; but I suppose you have only seen them under artificial coverings,

called hives, and which are made of wood or straw. These hives have a little opening on one side, for the bees to go in and out at ; they generally stand upon a wooden bench, and in cold weather are placed under some sort of shed.

A swarm of bees on entering a new hive, immediately want cells, or little chambers, in which to store up their honey, and bring up the young. These cells cannot be made without wax ; the first business therefore is to obtain that substance. You probably suppose that the bees collect it from flowers, and that they will go out and fetch home a store. But no, they seem to be quite idle, and hang in long rows, like garlands, or strings of beads ; one at each end taking hold of the roof, the rest clinging to each other's legs, and so they remain for four and twenty hours without moving.

This does not proceed from laziness however, nor are they waiting to think what must be done ; you will never guess why they hang thus ; so I must tell you. Wax, instead of being found in flowers, as some people imagine, is formed in thin cakes, under the scales which case the bee's body. It appears that it is best

made while they are quite quiet ; and this is their way of taking rest. While they are clustering, the wax is forming, and when they have hung a number of hours it may be seen under their scales, which then appear edged with white.

And now, at last, a bee comes out from the crowd, clears about an inch, by driving away the others with his head, and settling in the middle of this space, begins to lay the foundation of a comb, which is a flat piece of wax composed of a great number of cells. These cells are joined to each other's sides, and placed in a double row, end to end, so that each side of the comb is full of holes, fit for containing eggs or honey. The bee we have just mentioned pulls out the little cakes one by one from its wax-pockets, holds them in a pair of pincers, with which its legs are furnished, and works them about with its tongue, which is as useful as a trowel. When these are fixed to the roof of the hive, it disappears among its companions.

Other bees follow this example, adding their little store of wax, until a lump is formed large enough to work upon. The cells are then

shaped by another set of laborers ; and a third party finish and polish the work, by drawing their mouths, their feet, and their whole bodies over it again and again, until it is quite smooth. Some in the mean time collect food, and bring it to those which are working at the cells, that they may not be hindered. When a laborer is hungry, he bends down his trunk before the bee which is to feed him ; this trunk is a movable mouth, like what you must often have seen in the fly ; a few small particles of honey are poured into it, by his companion, and he then goes on with his work. Though there are many thousand laborers in a hive, they do not begin in several places at once, but wait until a single bee has laid the foundation, as I have just described to you. Each bee has only a certain quantity of wax, so they must make it go as far as possible. If the cells were made round, a great deal would be wasted in filling up the spaces between ; as you may see yourselves, if you lay a number of marbles together. If they were square, they would not suit the form of the young bees which are to be placed in them. They are therefore made with six sides, so as to join together exactly, and are

very convenient, besides consuming the least wax, and filling the least space possible. Now, the most learned men might have spent years in discovering this admirable plan ; but taught by God himself, the little insect, without study or contrivance, has adopted it from the hour of its creation !

When some rows of cells are finished in the first comb, two other foundation walls are begun, for other combs, one on each side of the first, and exactly the third of an inch apart from it ; so that a sort of street is left between, wide enough for two bees to pass each other without difficulty. Several more combs are afterwards built beyond these, but all at the same distance, and all hanging from the roof. As the combs are placed in this manner, that is perpendicularly, or up and down, the cells, whose openings are, as we have seen, on both sides of the combs, must of course lie along instead of standing up. You might imagine, therefore, that the honey would run out, but the bees seem to find no inconvenience in this arrangement, and when the cells are quite full, they are sealed up with a little lid of wax. In order to make their work still firmer, the bees

collect a sort of resin or gum, from the buds of trees, and with this they stop up all cracks, as it keeps out the weather better than wax.

I must here mention the way in which the bee carries what it wishes to bring to the hive. You will be ready to smile if I say that it takes little baskets out, in which to fetch home its stores ; yet something very like this is really the case. You must have seen its legs laden with heaps of a yellow substance, gathered from the flowers ; but how do you think this dust is kept from falling off, as the little busy creature flies about ? Providence, in forming the bee, has supplied it with the most convenient means of carrying the fruits of its industry. There is a hollow, like a basket, in each of its hind legs, and in these it places what it collects. The foremost feet serve for hands to fill them with, and there is a fringe of long hairs, all round the edge of the baskets, to prevent anything from falling out, even when heaped up quite high !

As to honey, this is made of a sweet juice which is sucked by the bees out of flowers, and swallowed, and in their honey-bag it is formed into the sweet substance, which we call by that

name. When a bee has filled its bag with honey, it rolls itself round and round in a flower, till the yellow dust sticks to the feathered hairs with which it is covered. The last joint but one of each leg is just like a brush, and these little brushes it passes all over its body, till the dust is collected into two heaps, which are kneaded, and pressed into the baskets already mentioned. When a bee thus laden arrives at the hive, others come and help it off with its load. The honey is poured out of its mouth into the cells prepared to contain it, and the yellow dust, or *pollen* as it is called, is kneaded into bee-bread. Each bee goes out several times in the course of the day, and a calculation has been made, that upwards of a pound of this substance, is often made by the inhabitants of one hive in that time, and as much as an hundred pounds in the course of the year.

When their combs are finished, the bees do not sit down in idleness. Though they are so many in number, each finds enough to do. You have seen how much labor they have in collecting honey and bee-bread ; the queen is also to be waited upon ; the young are to be nursed ; the hive is to be cleared out ; watch is to be

kept continually at the door, lest any enemy should get in ; and new apartments are to be added as the family increases ; so that you see the expression, “as busy as a bee,” is not without a meaning. Besides all this, they have to keep the hive cool, by continual fanning. I am not going to tell you that they have fans, exactly like those with which ladies cool themselves ; but their wings are made use of just in the same manner. The bees who undertake the office of fanners, are placed in rows as soldiers are ; they then join their wings to those of their neighbors, by some little hooks which grow at their edges, and flapping them up and down, make a great deal of wind. There are seldom more than twenty fanners at work at once, and as the same bees would be tired with always performing this fatiguing office, they take it by turns, and relieve one another.

I spoke just now of nursing the young ; this is a very laborious part of their employment. The queen begins to lay eggs as soon as the cells are ready, an egg in each cell ; and before any honey is collected, the careful bees lay in a store of bee-bread, with which to feed the young ones. In a day or two, a little worm is

hatched from each egg, looking like a maggot rolled up in the form of a ring. The bees are very attentive to these poor little helpless things, and run about from one to another, thrusting their heads into the cells, to see whether anything is wanted, and feeding them with bee-bread softened down into a kind of white jelly. After about ten days the worm is full grown, and its kind nurses, knowing that it will require no more food, close up its cell with a waxen door; it then begins to spin like a caterpillar a soft web, and is changed into a *chrysalis*.

Perhaps you do not know what this hard name means; but surely you must sometimes have seen an insect lying enclosed in a hard case like a coffin, quite stiff, and unable to move; it is during this state that it is called a *chrysalis*. Well, after a deep sleep of about ten days, the little creature breaks open its prison, and comes forth a perfect bee. The silken lining is left in the cell, and serves to make it stronger. No sooner is one young bee out of this cradle, than another egg is laid in it, so that there are always a number to be nursed. But the patient bees are never tired, and as soon as they can fly, the young ones take their share of labor, and do not waste their time in idleness.

The queen-bee has already been mentioned. She is so called because she governs the hive ; she is also the mother of all the young that are born in it. Her subjects are much attached to her, and treat her with the greatest attention.

The conduct of bees when a queen is lost, shows that they have means of making one another understand. Those which first find out what has happened, run about the hive in a furious manner, touching every companion they meet with their little horns or feelers, which are called *antennæ*. These in their turn run about in the same manner, and inform others of the sad event until the whole hive is in confusion. This agitation lasts four or five hours, after which the bees begin to take measures for repairing their loss. Nothing can be more extraordinary than the way in which they proceed. They build several royal cells, which are much larger than the common ones, and of a different form. Having removed one of the worker-worms into each of these, they feed it with a particular kind of food, and in a few days it grows larger, and at length comes out a queen.

If bees lose their sovereign, and have no cells

with young in them to supply her place, they leave off working, and die in a few days. But if in the midst of their agitation, their lost queen should be restored, they are quiet immediately, for they instantly remember and distinguish her from all others. If a new queen were to be placed in the hive too soon after the loss of the other, no attention would be paid her, and she would be starved to death or smothered in the crowd. But when four-and-twenty hours have passed, and the first grief is over, a stranger-queen is well received, and reigns immediately. The bees crowd about her, touch her by turns with their antennæ, for so, as I have before said, their little horns are called, give her honey, range themselves round her in a circle, and follow her as a guard when she moves.

The way in which they behave, if another queen comes into the hive, while their own is in it, deserves to be mentioned. The entrance being guarded night and day by sentinels, nothing can go in or out unperceived. The moment a stranger-queen is seen to enter, she is surrounded by a circle of bees, so that she cannot move; and another set of workers flock around the original queen in the same manner. This

is done to oblige them to fight. If they try to get away they are stopped, but if either shows the least inclination to move towards the other, the workers make way; a desperate battle ensues between them, and one is stung to death.

The offspring of one queen alone, is too numerous for a hive to hold. She will sometimes lay, in one season, sixty or seventy thousand eggs, so you may easily suppose, that it would never do to have more queens than one. Yet as no swarms would leave their home to seek another, without a sovereign to lead them, some of the eggs laid every year, turn to young queens, the rest producing drones and workers. There are some drones in every hive; they are rather larger than the working bees, and do not collect honey or help to build the cells, but are turned out of the hive before winter, that they may not eat what the industrious have collected. Idle people are often compared to drones.

It is the nature of queen-bees to be very jealous of one another, and this is an instinct given them, to prevent more than one remaining in the hive. When the young queens are ready to leave their cradles, and to become

perfect insects, their mother grows furious, tears open the cells, and stings them to death, before they are capable of self-defence. The guards, which are always placed about them, make way, and allow her to do what she pleases. But as the royal cells are much thicker than those of common bees, she is tired after opening one or two, and gnaws in vain at a third. Still agitated at the sight, she runs about the hive in a fury. By little blows with her antennæ, she communicates the same feeling to the workers, and they run about in all directions, until they are so heated by their violent exercise, and make the air of the hive so hot that they can stay in it no longer. A great number then rush out in a swarm with their old queen, to seek another home!

After she is gone, the bees watch the royal cells, and as soon as a young queen comes forth she begins to attack the others, which are not yet full grown. But the guards do not allow her to kill any of them, as her mother did. When she is resisted she stands upright, and utters a shrill, piercing cry. On hearing this the bees hang down their heads, and seem quite stupified; but as soon as she begins again to

gnaw the wax she is silent, and they recover themselves, and drive her away. After running in vain from one to another, and meeting with the same treatment, she rages about the hive, until with a number of workers she quits it, as the former queen did. The same thing happens, again and again, with other young queens as they come forth, until several swarms have issued from the hive.

The bees on all other occasions are most respectful to their monarch, but they know that several leaders are necessary, and that too many must not be destroyed. When only one queen is wanted, they encourage them to fight, as we have already seen ; but it sometimes happens in the swarming season, that three or four are ready to leave their cells at the same time, before the birth of a sufficient number of workers. In this case the bees keep them prisoners for some days, and shut up the cells with wax, as fast as the young queens try to bite their way out. When they call for food, and thrust their trunk through a hole, made just large enough for the purpose, a nurse-bee, standing by, immediately gives them some honey. When fresh swarms are ready to go with them, they

are let out, and thus new colonies are formed, and we are supplied with plenty of these useful little creatures.

CHAPTER XXVI.

Instinct continued. The Spider. Conclusion of this topic.

The spider has not a very pleasant character, but his ways are too curious, and his instincts too wonderful, to be passed by.

Though formed for purposes of destruction, the spider's web is more delicate and beautiful than the work of any other insect. No one, who has ever been out on a bright summer morning, can have failed to admire the fine lace-work of silvery threads which adorns every bush, and almost every blade of grass. How beautifully do the long rows of dew-drops, which hang on these webs, tremble with every breeze, and sparkle in the beams of the newly risen sun ! It is no wonder that the victims for whom the snares are spread, fly into them so readily, and fear no danger. Were they to see their terrible enemy herself, they would

avoid her, but she is very cunning, and generally keeps out of sight.

There are many kinds of spiders, of very different sizes ; some are at least two inches long, and able to devour little birds ; but all are much smaller in this country. They are generally of a dirty brown color, though some *field-spiders* are prettily marked with green, and black and white stripes. This insect has eight eyes, which it cannot shut or move, but as some are placed in front of the head, some at the back, and some on the sides, it can see every thing that passes around. Its head is armed with two stings, which have rough edges like saws, and end in a nail, like the claw of a cat. When not wanted for use, this nail is bent down like a knife upon its handle, and near the point is a small opening, through which a liquid poison is forced out. With these fearful weapons the spider soon destroys any creature it can seize, and wo to the unlucky animal that falls into its power ! Each of its eight legs is furnished with three movable claws ; one is small, like the spur of a bird, and placed on the side ; the two others are longer, and with these it can fix itself wherever it pleases, and move in every

direction. Besides these eight legs, the spider has two other limbs, in the fore part of its body, which may be called arms, as they are only used for turning and holding its prey. You would scarcely imagine that such a dreadful creature should require nets to catch the insects upon which it feeds ; but if you remember that *they* have wings, and *it* has none, you will see that it could not easily overtake them, and that these snares are very useful to entrap them as they fly.

For the purpose of forming its web, the spider has a most curious spinning-machine, much less simple than that of the caterpillar. It consists of four little knobs, which we will call spinners, enclosed by a ring, and pierced with a multitude of holes, so numerous, and so extremely fine, that there are above a thousand in each of these four divisions, a space itself not bigger than the point of a pin. From every one of the holes a thread proceeds, so that the very finest part of a web, which we can scarcely see, is not a single line, but a cord, composed of at least four thousand *strands*, as a rope-maker would call them. If you examine closely, you may see, with your own eyes, that

these threads are not single, but the number of their parts cannot be counted without the assistance of a microscope.

How far are all the contrivances of human skill excelled by the machine with which this little insect is provided, for weaving its delicate web ! Were there no other proof that the world, with every thing in it, was formed by an Almighty Being, this alone should be sufficient to convince us. When you find all this curious machinery contained in a space so small, that your senses can scarcely perceive its various parts ; when your imagination cannot even form an idea of their extreme fineness ; does not this make you feel as David did, when he had been meditating upon the works of creation, and exclaimed, “ Lord, what is man that thou art mindful of him, or the son of man that thou visitest him ? ”

You perhaps wonder why such curious contrivance is bestowed on these threads, instead of their being quite simple. The great Maker of all things does nothing in vain, and always makes use of the means best suited to the purpose. Their being so many times double, adds much to their strength, for it is well known in

manufactures, particularly in rope-spinning, that cords formed of many smaller ones are much stronger than those which are spun at once.

You must have observed that there is a great variety in the appearance of spiders' webs. Those which are generally found in houses, look only like a piece of gauze or thin muslin. Some have the addition of a number of single threads, fastened to their edge, joining and crossing each other in every direction, and carried up often to the height of several feet. These lines are very much like the tackling of a ship, and insects can scarcely avoid flying across them. Striking against these ropes they become entangled, and in struggling to get free generally fall into the net spread underneath to receive them. That she may keep quite out of sight, and not frighten away her victims, the spider often adds a little silken apartment, below the web, and in order to know when anything is caught, she spins several threads from the edge of the net to that of her hole ; these, by moving, give notice of what has happened, and serve as a bridge upon

which she may run in a moment to secure her prey.

But the most beautiful webs, by far, are those so often found on shrubs and hedges, formed with regular rays like the spokes of a wheel, and with a number of circles one within another. The spiders which form them are called *geometrical spiders*. It is most interesting to watch the weaving of one of them, and you may have opportunities of seeing it for yourselves, if you choose.

When a spider has completed her snares, she hides herself, as you have already heard, and the moment an unfortunate fly, or other insect, touches the net, feeling the lines move, she rushes out and seizes it with her fangs. If it be small, she carries it off at once to her hiding-place, which serves also for a slaughter-house, and having sucked out the juices, throws away the carcass. Sometimes a wasp or large bee is caught, which is so strong that the spider knows it is more than a match for her ; in this case, she often assists its escape, by breaking the part of the net to which it hangs, glad to get rid of so dangerous a guest, even at this price. In general, however, she wraps the lar-

ger insects round with threads, in a most skilful manner, until their legs and wings being fastened, they can no longer struggle, but may be carried off without resistance to her den.

The bodies of spiders being hairy, would always be covered with fragments of their gummy threads, if great care were not taken to prevent it. They may often be seen slowly combing off the flue, and tossing it away, and when they let themselves down by a line, they coil it up into a little ball, on ascending again, and throw it away. Two of the claws belonging to spiders are toothed like a comb, and are equally fitted for the above purpose, and for running along their lines. But this formation does not enable them to walk, as flies do, upon any upright polished substance, such as glass; they have however the means of constructing a *rope-ladder*. This is done by raising the spinners as high as possible, and pressing them against the surface. A step is thus formed, upon which the insect stands to form a second, in the same manner, and so on, as any one may see by putting a spider at the bottom of a very clean wine-glass.

These insects can also make bridges, by

which they may cross brooks or ditches, and transport themselves from one tree to another. For this purpose they fix a thread to the spot where they may be, and wait until the other end of it is blown by the wind to some neighboring tree, or other object, and by its natural gumminess has stuck to it. They try whether it is firmly fixed by pulling at it repeatedly with their feet, and finding it so, trust themselves to this slight bridge, and pass safely across, drawing a second line after them, as a security, in case the first should give way.

You will be surprised to hear that some spiders are able to float in the air, in the same manner as you would fly a kite, and sometimes to such an astonishing height, that people, standing on the top of a very high church steeple, have seen these *gossamer spiders*, as they are called, above them. Their way of flying is this ; they climb to the top of a gate, a blade of grass, or anything else which will raise them a little above the ground. When their thread is drawn out, by the current of air, into fine lines several feet in length, they know that it will enable them to float ; they then quit their hold of the object on which they stood, and begin their journey aloft.

Such are a few of the facts in the natural history of the spider. It would be easy to extend the instances in which remarkable powers of instinct are displayed ; but this is unnecessary to our present purpose. I have entered already into pretty full details, for I was desirous to show how abundant and how astonishing the proofs are, even in the inferior works of creation, that an intelligent Being and powerful Creator presides over the universe. These proofs are found everywhere, on a minute inspection of the works of nature. I know of nothing which makes all this more clear, than to see spiders, bees, and ants, performing their various tasks, and displaying their several kinds and degrees of skill. These little creatures, which have but two or three senses, which have no experience and no instruction, are still qualified to execute works which rival, nay, in some cases surpass the nicest productions of human skill. And what does all this show ?—the boundless skill of their Creator—of Him who has loaned to them for a short time, and during their brief existence, a spark of that Intelligence which is infinite!

CHAPTER XXVII.

Wisdom and power of God proved by animal life, and by the mind of man.

Let us suppose that we could account for the creation of the bodies of animals, and for animal instincts ; who then is the author of animal life ? The bodies of animals are composed of bones and muscles and flesh, &c.; these consist only of matter, and matter of itself cannot move. You place any piece of matter on the ground, as a stone, a bone, or a piece of flesh, and there it will rest forever, unless something that has the power to move it, comes to act upon it.

Yet an animal has in his material body a power which we call life, and which can cause the muscles to act, and compel the body to move. This power is distinct from the material body, but it causes the heart to beat, the blood to circulate, the muscles to move, the body to act ; for as soon as life leaves the body, though its material form remains perfect, it ceases to move, and is dead. Now who put into the body this life ? Who invented, who constructed and adapted to the body, this mys-

terious power, that can exercise such influence over mere matter ?

We can only reply that He whose works are above and beyond the wisdom and power of man, is the Author of life. It is he alone who has put into the insect, the fish, the bird, the quadruped, and into man, this principle or gift, which makes a mere organized mass of earth live, breathe, walk, run, eat, drink, see, smell, taste and feel. Who but God can make a piece of clay do all these things ? Can we account for the existence of animated beings, beings which live, move, and do all the things we have mentioned, but by referring their existence to God ? And do we not see that God, in the creation of such beings, has set before us a most wonderful display of his wisdom in designing, and his power in executing ?

Let us carry this inquiry one step farther. Who made the *Mind* of man ? Here is a power still higher than animal life ; a power that can reason, that can contrive and design ; a power that can appreciate truth ; that can love and hate, hope and fear ; and now who made it ? Man did not and could not make his own body, much less that high gift, the mind. Consider

the power of the mind. It has memory, which retains the past; it has judgment, which estimates the past and present; it puts, as it were, a girdle around the earth and measures its mighty circumference; it climbs to the skies, and passing from star to star, becomes familiar with the sublime architecture of the Almighty. The mind has imagination, which can form the loftiest conceptions; it has conscience, which is a guide in the pursuit of virtue; it has taste, which makes it feel the force of beauty and sublimity; it has invention, which has enabled man to build cities, to construct steamboats and railroads; to make ships that plough the deep; to devise language and write books; to record history, to enact laws, to establish government. All these are the attributes of the human mind; and who but a God of infinite power and wisdom could be its author?

CHAPTER XXVIII.

The wisdom and power of God displayed by the sun, moon, and stars.

We have now examined the various works of creation, to be found upon the surface of this earth, and they all testify to the existence of a

God, of infinite skill and power. We find in plants, insects, animals and man, contrivances which show a Designing Mind and a Working Hand, combining wisdom and ability, infinitely beyond those of any earthly being, and we are therefore compelled to refer their existence to a God, all-wise and all-powerful.

But even if we could account for the ingenious structure of plants and animals—if we could show that they made themselves—still, who furnished the materials? Who made the elements, earth, air, fire, and water? If man made himself, who gave him the bone, the flesh, the blood, or the substances out of which to shape them? Who made the earth on which we stand, the air we breathe, and the sun whose light we share? We can only answer these questions by referring their existence to the creative power of God. If you go forth inquiring of the several objects of Nature who made ye?—each blade of grass, each leaf and flower and tree, answers, “God!” the insect, the reptile, the bird, the quadruped, answers, God!—man answers, God! instinct life and mind answer, God! the very elements answer, God! the mute stone answers, God!

But let us step in imagination for one moment beyond the surface of this earth, and contemplate the solar system. With this, we are but imperfectly acquainted, but we know the size of the sun, and of the several planets which revolve around it. We know their motions and their several velocities. Let us take a view of this wonderful mechanism.

There are eleven planets which belong to our solar system. The following tables give their several distances from the sun ; their diameter ; the periods in which they make their circuits around the sun ; as well as the diameter and diurnal rotation of the sun itself.

Names of the Planets.	Distance from the sun in millions of miles.	Length of years in days.	Diameter in miles.	Diurnal rotation.		
				Days.	Hours.	Minutes.
Sun	—	—	883,000	25	14	8
Mercury	37,000,000	88	3,224	15	—	—
Venus	68,000,000	225	7,687	—	23	21
Earth	95,000,000	365.5	7,911	—	24	0
Mars	144,000,000	687	4,189	—	24	39
Vesta	225,000,000	1,326	—	—	—	—
Juno	252,000,000	1,593	—	—	—	—
Ceres	263,000,000	1,681	—	—	—	—
Pallas	265,000,000	1,686	—	—	—	—
Jupiter	490,000,000	4,333	89,170	—	9	56
Saturn	900,000,000	10,759	79,042	—	10	16
Uranus	1,800,000,000	30,687	35,112	Unknown.		

Thus it appears that our Earth is seven thousand nine hundred and eleven miles in diameter, and therefore it is about twenty-four thousand miles around it. What an inconceivable bulk! And now let us compare the strength of man with that of God. A man can lift a stone half as large as his own body; but God can lift this earth, with all its stones and rocks and mountains and rivers and seas and continents. He can not only lift it, but he can do more. This Earth turns round every twenty-four hours, and as it is twenty-four thousand miles around it, every tree and house and man and animal goes with it at the rate of one thousand miles an hour! Nay, more, this earth, with all its lands and waters and inhabitants, goes round the sun once a year. Its distance from the sun is 95 millions of miles. The whole distance it travels in a year is about 570 millions of miles. This is about one million six hundred and sixteen thousand miles every day, sixty-seven thousand two hundred miles every hour, one thousand one hundred and twenty miles every minute, nineteen miles every time your pulse beats!

Man then can lift a stone half as large as his

body, but God lifts a world twenty-four thousand miles in circumference; nay, more, he tosses it into the air, and whirling it through the heavens, it goes at the rate of one thousand one hundred and twenty miles a minute! Nor does it stop in its progress. Age after age it continues, and after centuries have passed, still it pauses not in its flight!

But what will you say when I tell you that the sun is as large as three hundred and thirty-seven thousands of our worlds? that Jupiter is as large as one thousand two hundred and eighty-one of our worlds? that Mercury flies along in its path at the rate of three hundred and fifteen miles in a second? and that Uranus is seventeen times as large as our world, one billion eight hundred millions of miles from the sun, and flies along at the rate of two hundred and forty miles every minute!

Here then is the power of God! A world, with all its mountains and oceans and kingdoms, is but a pebble in the hands of the Almighty. Our solar system alone has eleven such worlds, beside the numerous moons that revolve around them, and beside the comets, those strange, mysterious, wandering worlds, some of whose tails

are twelve millions of miles in length, and whose velocity outstrips even the speed of the swiftest planets.

But these worlds of our system are but eleven of those thousand stars that glitter in the sky; and far beyond those we can see, is an endless path, familiar to the footsteps of God, glittering with stars whose very light has not yet travelled down to man. And these, no doubt, are suns, around which other worlds revolve; and He who made the insect is the Maker of them all!

CHAPTER XXIX.

Wisdom and power of God, as seen by considering him as the Creator and Sustainer of all things.

Yes, my young friends, He who made this little violet that I hold in my hand, made the sun, which is three hundred and thirty-seven thousand times larger than our earth. He who made the butterfly that is dancing in the breeze, made that planet Mercury, which flies three hundred and fifteen miles every time your heart beats. He who made the little sparrow on yonder rose bush, made that great planet Jupiter, which is

one thousand two hundred and eighty-one times as large as this earth. He who made the squirrel leaping from bough to bough on yonder tree, made the comets which sweep through the heavens with fiery trains, millions of miles in length. He who made man, built the ocean and the land, and strewed the vault of heaven with stars, as the sea with pearls !

And now let us contemplate these things as all the work of one Being ; and let us consider that they are not only made by Him, but that every moment they call upon him to sustain them. Let us remember that God has not only made plants and animals, but that if not continued, supported and carried forward by Him, they would instantly perish ; let us remember that but for Him the rivers would cease to flow, the air would be still, the planets would halt, the stars would be quenched from the sky. It is God who gives to all, life and motion. Let him take his power from them, and the kingdoms of Nature would be shrouded with everlasting forgetfulness.

God, then, is the maker and sustainer of all things. Let us consider him as such. We take the vegetable kingdom. Every leaf and

stem and fibre is made by him ; each blade of grass is woven by His fingers. Day by day, hour by hour, he must be there to attend to the process of their manufacture. And he must at the same moment attend to every blade of grass throughout the world, in the same way. In the same way, he must shape every leaf, unfold every flower, and braid every stalk and stem. Think of the myriads of plants in a single field, and consider that God is attending every moment to every one of them, and not to them only, but to all others that are in the universe ! To each of these he is every moment giving heat and light and moisture, and to each of these he is attending, more carefully than a nurse to an infant.

Let us consider the insects. There are forty thousand species of these, and countless myriads of each species. The air, the land, the very depths of the sea are filled with them, and the Creator must attend to each one of them every moment. Where there is life and motion, there must He be, to sustain it. There He must be to mould the eggs, to endow them with life, to frame all the nice mechanism of the young, and to preserve that of the old. And beside,

they must all be endowed with their several instincts. Every bee must be taught the wonderful art of making and storing honey ; every ant must be instructed in the political economy of the hill ; each spider must be enabled to spin his thread of four thousand strands.

The birds of the air claim the attention of their Maker. He must construct every feather, and mark it with the hues of its kind ; he must preside over the nice machinery of every wing—the whole internal structure must be his. Every egg must derive the principle of vitality from his touch. Think of the myriads of the feathered tribes, that are scattered over the earth, in vale and meadow and mountain and marsh, along the pebbly shore of the deep—upon the lonely seaward isles—upon the bosom of the ocean—and consider that every wing that winnows the air, every downy breast that divides the wave, must call upon God every moment for support. Think, too, that each and all of them are to be supplied by Him with that teaching which alone enables them to support existence, or to perpetuate their several races !

And the myriad fishes of the sea—these too depend upon God. He must measure and fit

the scales of the perch, he must construct the delicate bony frame-work of the fins and cover them over with their silky film. The little minnow—nay, the minute eel of transparent water—invisible to the naked eye and only to be discerned by a microscope, must receive from God every bone and muscle and nerve. And while he attends to these, he is called upon to preside over the whale, to measure out the beatings of its heart, and impel the cataract of blood through its mighty veins and arteries!

And quadrupeds, too, depend upon God. Every one of them must have his frame built by the divine Architect; every one of them calls upon God for his devising skill, his creative power, his sustaining care; for while He watches over the squirrel of our forest, He must bestow his care upon the elephant and rhinoceros of Asia and Africa!

And man too calls upon God every moment, for his attention and care. There are eight hundred millions of people in the world. In each there is a spine of twenty-four joints, with other nice machinery; in each, there is a heart, and veins and arteries; in each, that heart is beating at the rate of seventy strokes in a min-

ute ; in each, the whole blood of the body is changed every four minutes ; and all this is the work of One God.

And remember that while every blade of grass, every insect, every fruit, every quadruped, every living being throughout the universe, is receiving the care of the Almighty, He is heaving the planets along in their courses, and turning the mighty crank which keeps the whirling spheres in motion. Remember too that in each of these worlds there are probably races of beings like those on earth, claiming the care of their Creator !

CHAPTER XXX.

Difficulties removed.

I had proceeded thus far, in addressing my attentive listeners upon the wisdom and power of God, as displayed in his works, when James seemed impatient to ask a question. I therefore paused, and he spoke as follows.

James. What you say, Mr. Parley, fills my mind with wonder ; but I am almost lost in the greatness of the subject. You seem to represent the way in which God works, in a very

different manner from which I had supposed. He is always spoken of as having established certain laws, and I thought he left these laws to perform all the detail of nature's works.

Parley. Tell me exactly how you supposed that these laws operated.

James. Well—in respect to plants, I thought God had ordained the seasons, the sun, and rain, and created certain kinds of plants, and put into each of them a certain principle, or power, which would proceed to act in a certain way, established in the very nature of these things. Thus I thought all the works of nature went on by the command of God, but without his personal attention.

Parley. You supposed then that the laws of God, or the laws of nature, as they are generally called, made the plants grow, and caused the races of animals to continue. But the laws of God, or the laws of nature, are only the ways in which God is observed to work. We see that plants grow from seeds, and we say it is a law of nature that plants shall grow from seeds; but a seed is not of itself a creating power. A seed is dead matter, and unless it is made to put forth its shoots, by some creative

power, it will remain as it is forever. And a law—what is it? Is it a being? Can a law think? Can a law devise and contrive? Can a law create? A law can do none of these things, and when we speak of the laws of nature, as exerting any efficient power in carrying on the works of nature, we use language without meaning. Although God works according to certain laws, he must give these laws efficacy, he must be ever present to sustain them and carry them into effect.

James. But does not God have spiritual beings to assist him in performing his vast works?

Parley. That may be, but even if he does, those beings must be created by him, and be dependent upon him for support. God has given you an arm to work with, and you can hoe the ground and make the plants grow; but he supplies the strength to your arm, and thus displays as great power, as if he had done the work directly. So if he employs beings inferior to himself, as agents to assist in attending to the vast concerns of his universe, he must endow them all with the requisite faculties and sustain them; and thus he will exert the same

extent of power as if he gave personal attention to every operation of nature.

James. But, Mr. Parley, if God gives us all our faculties, does he not control us, and are we not made to act just as he pleases? And if so, how can he punish us for any of our conduct?

Parley. You must make one distinction, James, between mankind and all other creatures. Man has mind and soul given to him. He has reason given to him, which enables him to choose between good and evil. He is therefore left to his own free will, to act as he pleases. All other animated beings are guided by instinct, which is not mind, but innate intelligence loaned by God to animals, to teach them to live happily during their short and fleeting existence. To these creatures instinct is a law, and they obey it. To us reason is given, as a lamp in darkness, to show us the way; and the condition upon which this high endowment is bestowed, is this—that if we obey the dictates of reason we shall be happy, if not we must be miserable. These are the terms, and we are free to choose between good and evil.

Thus while our bodies and minds are created by God, and while they are sustained by Him, we are free agents, forming our own characters, and shaping our own destinies for good or ill.

There is, however, one consoling reflection in this view of the pervading power of God, and that is, that his care is universal. Jesus Christ said that a sparrow falls not to the ground unnoticed, and that the very hairs of the head are numbered. How pleasant is it to think, that He who sustains the planets is also the God of children; and that He who makes their little hearts to beat, has balanced the machinery of the stars. He who will not forget the concerns of a world, will not forget one of his children. If we commit ourselves to Him, and seek his favor, we are safe.

CHAPTER XXXI.

The benevolence of the Deity, displayed by the happiness of his creatures.

Parley. If God, then, is the creator of all things—and if such is His wisdom and power, as proved by his works—it becomes a matter of the deepest interest to inquire into his disposi-

tion, with a view to discover whether he is a kind and benevolent being, or a cruel and malignant one.

James. Surely, Mr. Parley, no man can think God a cruel or malevolent being.

Parley. Well, but can you prove that he is benevolent?

James. Really I cannot tell, only that I always feel as if God were a kind being.

Parley. And you feel rightly, but it is well to know the ground on which such feelings rest. And in the first place, let us consider how we form an opinion of a person. Is it not by his conduct? If we find a person who is trying to make all around him happy, we call him kind and benevolent. If we see one who takes pleasure in making others miserable, in injuring their bodies or wounding their feelings, we say he is cruel and malevolent. It is in the same way we must form our opinion of God, by his works.

Let us look abroad and see whether the creatures God has made be happy or not. And here we are to take into consideration only the things that feel, for earth, stones and plants, are mere matter, and are neither happy nor

miserable. And what do we see among the multitude of animated and sentient beings around us ? “The air, the earth, the water,” says Paley, “teem with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. The insect youth are on the wing. Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy, and the exultation which they feel in their lately discovered faculties. A bee amongst the flowers in spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment, so busy and so pleased ; yet it is only a specimen of insect life, with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with that of others. The whole winged insect tribe, it is probable, are equally intent upon their proper employments, and, under every variety of constitution, gratified, and perhaps equally gratified by the offices which the Author of their nature has assigned to them.

“But the atmosphere is not the only scene for enjoyment for the insect race. Plants are covered with insects called aphides, greedily sucking their juices, and constantly, as it should seem, in the act of sucking. It cannot be doubted but that this is a state of gratification. What else should fix them so close to the operation and so long? Other species are running about with an alacrity in their motion which carries with it every mark of pleasure. Large patches of ground are sometimes covered with these brisk and sprightly natures.

“If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, which I have noticed a thousand times with equal attention and amusement, all conduce to show their excess of spirits, and are simply the effects of that excess.

“Walking by the sea-side in a calm evening, upon a sandy shore, and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or rather very thick mist, hanging

over the edge of the water to the height perhaps of half a yard, and of the breadth of two or three yards, stretching along the coast, as far as the eye could reach, and always retiring with the water. When this cloud came to be examined, it proved to be nothing else than so much space filled with young shrimps, in the act of bounding into the air, from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight, it was this; if they had meant to make signs of their happiness, they could not have done it more intelligibly. Suppose, then, what I have no doubt of, each individual of this number to be in a state of actual enjoyment, what a sum, collectively, of gratification and pleasure have we here before our view!

“The young of all animals appear to me to receive pleasure simply from the exercise of their limbs and bodily faculties, without reference to any end to be obtained, or any use to be answered by the exertion. A child, without knowing any thing of the use of language, is in a high degree delighted with being able to speak. His incessant repetition of the few articulate sounds, or perhaps of the single word

he has learnt to pronounce, proves this point clearly.

“Nor is it less pleased with its first successful endeavors to walk, or rather to run, although entirely ignorant of the importance of the attainment to its future life, and even without applying it to any present purpose. A child is delighted with speaking without having any thing to say; and with walking, without knowing where to go. And prior to both these, I am inclined to believe that the waking hours of infancy are agreeably taken up with the exercise of vision, or perhaps, more properly speaking, with learning to see.

“But it is not for youth alone that the Great Parent of creation has provided. Happiness is found with the purring cat no less than with the playful kitten; in the arm-chair of dozing age, as well as in either the sprightliness of the dance, or the animation of the chase.”

CHAPTER XXXII.

Bénévolence of the Deity—Continued.

If then the creatures God has made are happy, let us consider the extent of that goodness, as set forth by considering the extent of the animal creation. We must not now confine our attention to man, but we must take into view the entire inhabitants of the globe.

“ Every part of the world is filled with living things. There are extensive marshes, impenetrable forests, deep caverns, and the more elevated parts of lofty mountains, where human feet have never trod. There is a vast body of water which covers more than two thirds of the surface of the globe, and the greater part of the atmosphere which surrounds the earth, which men cannot occupy as permanent abodes ; yet these regions of our world are not left destitute of inhabitants. Numerous tribes of animals range through the uncultivated deserts, and find ample accommodation, suited to their nature, in rocks and mountains, in dens and caves of the earth.

“The regions of the air are filled with winged creatures of every kind, from the ostrich and the eagle to the numerous tribes of flying insects almost invisible to the unassisted eye. The ocean teems with myriads of inhabitants which no man can number, of every form and size, from the mighty whale to the numerous tribes of *medusæ*, of which several thousands of billions are contained in one cubical mile of water. Every sea, lake and river is peopled with inhabitants; every mountain and marsh, every wilderness and wood is plentifully stocked with birds and beasts and numerous species of insects, all of which find ample accommodation, and every thing necessary for their comfort and subsistence.

“In short, every part of matter appears to be peopled; almost every green leaf and every particle of dust has its peculiar inhabitants. Not only are the larger parts of nature occupied with living beings, but even the most minute portions of matter teem with animated existence. Every plant and shrub, and almost every drop of water, contains its respective inhabitants. Their number, in some instances, is so great, and their minuteness so astonishing, that

thousands of them are contained within a space not larger than a grain of sand. In some small pools, covered with a greenish scum, of only a few yards in extent, there are more living creatures than there are human beings on the face of the earth.

“Multitudes of animated beings are found in situations and circumstances where we never should have expected to perceive the principle of life. The juices of animals and plants, corrupted matter, smoke, dry wood, the bark and roots of trees, the bodies of other animals, the dirty puddle, and even the hardest stones and rocks, serve to lodge, and in some measure to feed numerous tribes of living beings. The number of such creatures exceeds all human calculation and conception. There may be reckoned more than a hundred thousand species of animated beings; many of these several species containing individuals to the amount of several hundreds of times the number of the human inhabitants of our globe. It is supposed by some, that the tremulous motion observed in the air during summer, may be produced by millions of insects swarming in the atmosphere; and it has been found that the light which is seen on

the surface of the ocean during the nights of summer is owing to an innumerable multitude of small luminous worms or insects sporting in the water !”

CHAPTER XXXIII.

Benevolence of the Deity—Continued.

Such is the amazing extent and diversity of the animal creation of this earth; it is a subject which exceeds the utmost stretch of imagination. And these things are all created for enjoyment, and they fulfil the design of their Creator. Consider then the unbounded scale of magnificence, upon which God's benevolence is conducted!

To gain a still more striking view of this subject, let me direct your attention to the sun. I wish to have you consider for a moment its magnitude. I have before said that it is 337,000 times as large as our world. It is more than 300 times as large as all the planets and comets of our solar system. It is 883,000 miles in diameter, and about 2,700,000 miles around it.

If a railroad car were to travel at the rate of 20 miles an hour, it would require about 18 years to go once around it.

You have heard perhaps of Mount Etna, in the island of Sicily. It is very lofty, and a person may climb to the top of it. When there, you look down upon the whole island of Sicily, as upon a map. You see numerous islands, some of them volcanic, and pouring forth their columns of smoke. You see vast tracts of the ocean, seeming to stretch out and mingle in the distance, with the sky. Yet this glorious prospect is included within a space 240 miles across, or 754 miles in circumference; and the surface of the sun contains 53,776,000 landscapes as extensive as this! If you were to look all over the sun, bestowing two hours upon each of these views of 240 miles' diameter, it would employ you 24,554 years to accomplish the task!

Such is the magnitude of the sun. And let us consider that this revolves on its axis, once in twenty-five days and a half. Let us consider too what vast operations are going on upon its surface. It is now generally supposed to be a solid body, surrounded by a brilliant at-

mosphere of clouds, which send light and heat to the other planets. Yet this curious covering is continually changing, and dark spots are often seen, consisting of openings or rents in it, some of which are more than 50,000 miles across. These openings are often formed with great rapidity, and it has been observed that the edges of the clouds sometimes fly at the rate of a thousand miles in an hour. Besides all this, there is very little doubt that the sun is travelling along through the boundless regions of space, at a rate which outstrips conception.

And with such views of the vastness of the sun's bulk, and the stupendous nature of its motions, and of the operations upon its surface, let us consider the purposes which it was designed to answer in this, our world. Almost all the benign energies which are going forward in the atmosphere, the waters and the earth, derive their origin from the sun. Its light is diffused over every region, and produces all the pleasure which is received from sight, all the beauty which belongs to color.

“By its action, vegetables are formed from dead and inorganic matter; by its influence, the sap ascends through their myriads of vessels, the

flowers glow with the richest hues, the fruits of autumn are matured, and become, in their turn, the support of animals and of man. By its heat, the waters of the rivers and the ocean are attenuated and carried to the higher regions of the atmosphere, where they circulate in the form of vapor, till they descend again in showers, to supply the sources of the rivers, and to fertilize the soil. By the same agency, all winds are produced which purify the atmosphere by keeping it in perpetual motion, which propel our ships across the ocean, dispel noxious vapors, prevent pestilential effluvia, and rid our inhabitants of a thousand nuisances. By its attractive energy, the tides of the ocean are modified and regulated, the earth conducted in its annual course, and the moon sustained and guided in her motions !

“ Its influence descends even to the mineral kingdom, and is felt in the chemical compositions and decompositions of the elements of nature. The disturbances in the electric balance of the atmosphere, which produce the phenomena of thunder, lightning and rain, and the varieties of terrestrial magnetism ; the slow degradation of the solid constituents of the

globe, and their diffusion among the waters of the ocean, may all be traced, directly or indirectly, to the agency of the sun. It illuminates and cheers all the inhabitants of the earth, from the polar regions to the torrid zone. When its rays gild the eastern horizon after the darkness of the night, it seems to produce a new creation. The landscape is adorned with a thousand shades and colors ; millions of insects awake and bask in its rays ; the birds start from their slumbers, and fill the groves with their melody ; the flocks and herds express their joy in hoarser acclamations ; ‘ man goeth forth to his work and to his labor ; ’ all nature smiles, and ‘ the hills rejoice on every side.’

“ Without the influence of this august luminary, a universal gloom would ensue, and surrounding worlds, with all their trains of satellites, would be shrouded in perpetual darkness. This earth would become a lifeless mass, a dreary waste, a rude lump of inactive matter, without beauty or order. No longer should we behold meadows clothed with verdure, the flowers shedding their perfumes, or ‘ the valleys covered with corn.’ The feathered songsters would no longer chant their melodious notes ; all

human activity would cease, universal silence would reign undisturbed, and this huge globe of land and water would return to its original chaos."

It appears to me that the very statement of these facts is not only sufficient to prove the benevolence of God, but to prove that his benevolence surpasses the utmost bounds of human thought. He created the earth, and all the creatures upon it; and he created the sun, making it precisely what it should be, to bestow happiness upon the myriad inhabitants of the earth. Here is evidently a grand design of benevolence, and adequate power successfully exerted to carry it into effect. Who but an Omnipotent Being *could* have made the sun; who but a good, and kind, and merciful Being *would have made such a sun to produce such results?*

CHAPTER XXXIV.

Benevolence of the Deity—Continued.

But this view of the benevolence of God, grand as it is, becomes enlarged and amplified

by considering that this world is probably not the only inhabited globe. There is no reason to doubt that all the stars and planets in the sky are inhabited worlds, and some of them are known to be vastly larger than our earth. If the sun were inhabited as thickly as some parts of our earth, with human beings, it would contain 850,000 times as many people as the earth. If it had the same proportion of other animated beings, how immensely vast would be the number of its living things! And on all these, we have a right to infer that God's goodness is bestowed, and that they are happy—and not on these only, but on the myriad inhabitants of all the other countless worlds.

Nor must we confine our view to the pleasures of mere animal life. Let us consider the faculties of man, and see how many and how exquisite the pleasures are which we derive from them. What enjoyment do parents find in the love and care they bestow upon their children! How sweet and blissful the affection which children return to parents! How pleasant is the love of brothers and sisters—of relations and friends!

And then, let us reflect upon the beauty that

is spread over the face of nature. Why are flowers so beautiful, and so infinitely varied, if not to bestow pleasure upon man? Why, if God is not benevolent, has he made hills and valleys and mountains, and rolling waves, and rushing waters, so beautiful? Why has he made the forms and motions of birds so charming, if not to give pleasure? If the Creator did not intend to delight us, why did he make our little ruby-throated humming-bird, and polish him over like burnished steel? Why did he create the crested humming-bird of Brazil, covered with all the sparkling tints of precious stones?

If he is not a benevolent Being, why did he spread sublimity over the mountains, and teach man to feel it? Why did he robe the heavens in azure, and make a myriad race of beings to feel their mingled majesty and beauty? Why did he clothe all vegetable nature in green, and make human beings with eyes to relish it above all other hues? Why did he teach the birds to sing, the waters to murmur forth melody, the trees to bend in beauty and grace to the pressure of the breeze? Why, if God is not a beneficent Being, did he make this world so



Crested Humming Bird, p. 62.

pleasant—endow it with light, and color, and music, and perfumes, and place beings here adapted to the appreciation and enjoyment of these things?

And how wide and varied is the field which the gift of imagination bestows. This is like a spyglass, which enables us to look all over the world, and even into the wide and fanciful regions of fiction, and contemplate all that may be there. The story of Robinson Crusoe is almost wholly a work of imagination, but how much pleasure has been derived from the reading. Think of the thousand amusing works of fiction, some of which have been read by millions, and consider the vast amount of enjoyment that has been gained from them.

And then think of the pleasure of acquiring knowledge. Every new idea is like a bright guinea to a child. How often do we see children sitting quietly, but listening intently, by the side of persons who are talking over some piece of news, or carrying on some discussion, and at such times how do their eyes glisten, and what interest is depicted in their countenances!

And then consider how much pleasure there

is, as we advance to maturity, in entering upon and pursuing the more serious plans and duties of life. Even difficulties themselves are sources of pleasure. A man in journeying often looks back upon a hill that he has surmounted and passed, with a degree of delight, which more than compensates him for the anxiety and discouragement with which he began to ascend it. It is precisely so in the journey which we all pursue—we meet with obstacles, and for a time they appall and disturb us, but we persevere, and perseverance turns them into inexhaustible sources of pleasant reflection.

These are some of the pleasures which spring from the moral and intellectual faculties of man. They are perhaps but little remarked by us, when we are computing the treasures of this world. We are apt to look upon wealth, and other substantial possessions, as our best sources of happiness. But this is a great mistake. The mind of man is the highest portion of his nature, and affords the most abundant and the richest harvest of joys.

Nor are we at liberty to suppose that the human race is the only class of intellectual beings in the universe. Analogy teaches us that

other worlds are peopled with beings who possess mind as well as we ; and probably their numbers are proportioned to the worlds they inhabit. If this be so, how many millions of people must there be in the sun ; in Saturn and its seven moons ; in Jupiter and its four moons, and in all the other orbs attached to our solar system. And finally, how many intelligences must there be in the myriads of worlds attached to the starry suns which glitter in the firmament ; and of those too which shine far beyond the utmost reach of our telescopes !

It is impossible to pursue contemplations like these, and not be impressed with the goodness of God. Every where, we see that happiness is enjoyed ; every where, we see that happiness is the great end and design of creation. We see an infinite variety of living things, endowed with feeling, and of course competent to enjoy ; and we see the most magnificent worlds fitted up, and the most wonderful contrivances resorted to, and all evidently to make these creatures happy. Every where we see things which would be utterly useless and aimless, were they not designed for happiness ; for while they produce this, they accom-

plish no other object that might not have been as well attained without it. Is not the Designer, the Contriver, and the Creator of all these things a Beneficent Being?

CHAPTER XXXV.

Difficulties answered.

Having spoken to my little friends, as recorded in the preceding chapters, we parted, and I did not see them for several days. But, at length, they came, and told me that they had been thinking a great deal of what I had said to them. The conversation then proceeded as follows.

James. I do not doubt, Mr. Parley, at all, that God is a good and kind Being; but after I went from here the other day, I had the tooth-ache, very hard. Then a little child that I saw fell down and hurt its nose very badly; and I began to think that there was a great deal of misery in the world; and now I wish to know if God does not cause this misery, and if he does, how can he be a good Being?

Parley. These are questions, James, which have puzzled a great many wise people ; but I think I can give you an answer that ought to be satisfactory. I have had occasion frequently to remark that God works according to certain rules, or laws, and that in pursuing his plans he employs certain instruments.

Now, in making the human frame, it was not his intention to make it absolutely perfect, so that it should be superior to accident, injury, or decay. He made our bodies that they might be hurt, or become sick, if not constantly taken care of. And what is the instrument he adopted to induce us constantly to take care of our bodies, so as to prevent their becoming sick or injured? The instrument is pain. If you stub your toe against the ground, or pinch your finger, or cut your flesh, or break or bruise any part of your frame, you suffer acute pain, and this makes you careful not to do so again. In other words, the fear of pain induces you constantly to take care of your body.

Pain, then, is an ever wakeful sentinel, placed by God within the body, to watch over and guard it. And you will observe that this watch is most careful where most needed ;

you will see that at those points which are most weak, or most exposed, the sentinel is peculiarly active, and ready to punish an assault with peculiar vigor. The eye is a very delicate organ, and therefore needs peculiar care. If it is injured, the pain is very sharp, and therefore we are taught to proportion our care to the delicacy of the organ. The nose is prominent, and from its position particularly exposed to injury ; the sentinel pain is therefore made to guard it with peculiar care ; for every one has found that a very slight blow upon the nose causes keen suffering, and therefore every one takes good care of it. I observe that you smile at this, but is it not true? Do we not see that the Creator of man has foreseen and provided for all things ? and do we not see that even pain, which would at first seem to be unmitigated and unalloyed evil, is made to perform an office of real kindness?

James. Well, Mr. Parley, I must confess you have given me a better answer than I supposed you could. But it seems to me you make it out that pain is really a good thing.

Parley. It appears to me, James, that pain actually produces in this world infinitely more

good than evil, for it certainly operates to induce that care, caution and watchfulness which seem to be necessary to preserve our bodies from injury and keep them in a sound state. But we must look a little farther into the subject. It is obvious that the plan of the Creator was to produce a succession of generations, and that in order to accomplish this, one generation must die to give place to another ; because, if the several races were to go on increasing, and none were to perish, the earth would soon be so full of inhabitants that they could not all find support.

Death, then, is the doom of all, and this may come from disease, from accident, or from old age. Now let us consider a moment the subject of death, and see how wisely and how beneficently even this is managed.

Death may take place from disease, or accident, or a want of air, or food or warmth ; but it was the intention of our Maker to protect us against death until we should have arrived at old age. Accordingly, he made all the causes of death, whether immediate or remote, painful. If we have not air to breathe, we suffocate and die ; it is therefore provided that suf-

location shall be very painful, so that we may take care to avoid it. We must have warmth, or we shall perish. Cold therefore makes us suffer, and compels us to obtain heat. We must have food, or we die. Hunger, therefore, forces us to seek it. And it should be remarked that in all these cases of air, warmth and food, the point of comfort is the point of health, and thus God has induced us to take care of our health and prolong our lives, by making that which is destructive, painful, and that which is healthful, pleasant. And one thing farther is to be considered, that the fear of death is a natural instinct which makes us shrink from it, until old age or sickness brings us to the period when we must die, and then this instinctive dread usually vanishes. We see that even here there is wisdom and beneficence; for if it were not for the dread of death, how often would wicked men, in some fit of passion, disappointment, or despair, take their own lives!

James. But, Mr. Parley, I thought wicked men dreaded death because their consciences troubled them.

Parley. And you thought right; but that is another species of fear, arising from a man's

reflections upon his own bad conduct. This is a species of anxiety and fear which pursues the evildoer, and which is intended to warn men against bringing moral disease upon their souls ; but I shall perhaps have occasion to speak to you on this subject at another time.

James. If I understand you, then, Mr. Parley, your argument is this. It is the design of God that man shall live to old age, but as death may come at any time, through accident or disease, God has made these painful, and thus induced mankind to take all the care and use all the means necessary to prolong life.

Parley. Yes, that is my idea, exactly : and I wish you to notice one thing farther ; which is, that all these means are pleasant and bestow gratification. It is pleasant to eat, to drink, to breathe the fresh air, to feel the genial warmth of a fire in winter ; and all these are means of health, and tend to long life. Now if God had been a cruel and malignant being, he might have made these things, which are now sources of enjoyment, sources of distress. He might have surrounded us with misery, and strewed every path of life with thorns ; and if he had been an evil spirit, he

would have done so. His having taken a contrary course, and made the means of preserving life and perfecting health, agreeable, is proof that He is a benignant Being.

James. But, Mr. Parley, if God is good, and kind, and benevolent, why does he permit death, and accident, and disease?

Parley. That is a shrewd question, my boy, and shows that you think and reflect upon what I tell you. But I must frankly confess that I cannot tell you why God does permit disease, and accident and death: all we know is, that his design manifestly is not to make man's existence here a state of perfect happiness. The wisdom of making such a world as this, is a subject too vast for the compass of human judgment. . But God having planned such a world, we can see that he has executed it with amazing skill and power; and that while he even permits evil, the great design and tendency of all things, of all his laws and modes of action in the various kingdoms of nature, is to produce happiness: and we see that, although there is much misery and much evil, still the amount of good and the sum of enjoyment infinitely overbalances these.

CHAPTER XXXVI.

Difficulties—Continued.

James. But, Mr. Parley, could not God have made all the good of this world without the evil?

Parley. Certainly not, for many of our choicest pleasures are derived from the existence of evil.

James. I really cannot understand that.

Parley. I will endeavor to make you understand my meaning. Do you recollect that the other day your sister Jane had a slight fever, and that you was very anxious lest she should be very sick ; and do you remember, when the doctor said, one morning, that she was much better, and would be well in a day or two, how you capered about the room from very joy?

James. I remember it very well, and I was so happy because I was relieved from the fear I had that she was going to be very sick.

Parley. Yes, and thus fear was the real origin of your happiness, and happiness too of the most exquisite kind. I think this shows you that all the good of this world could not have been obtained without the existence of evil.

James. That's very odd—I did not think of that. It really seems to me, Mr. Parley, that you pick up something good everywhere; and you remind me of the bee that is said to get pure honey from poisonous flowers.

Parley. I am much obliged to you, James, for the compliment, but I do not wish to push the argument beyond the truth. You see that fear, then, is a source of happiness; and fear is founded upon the uncertainty of all earthly things. If there were no accident, no pain, no sickness, no death, there could be no fear; and that exquisite delight you experienced when you were assured that Jane was to get well, soon, could never have been enjoyed.

Hope, too, is the offspring of fear; for if there were nothing to fear, there would be nothing to hope. And how many are the beautiful and pleasant emotions, which come to the heart from hope! Are you not every day hoping for something pleasant to-morrow, or at least in the future; and do you not enjoy almost as much in hoping as you could in realizing your wishes? And yet, this inexhaustible source of pleasure would be dried up if there were no evils in life. If everything was

sure to be good, there would be no doubt, no contingency, and no expectation, which are the very basis of hope.

James. Really, Mr. Parley, you would almost make it out that evils are benefits.

Parley. I am indeed ready to adopt the opinion that many of the apparent evils of life are not real ones. But what I mean to say is this, that sickness and pain are not as great evils as they are often thought to be. I maintain that they bring in their train many mitigations and compensations, and that in striking the balance between the happiness and misery of life, we should consider that many of its apparent evils are reduced to almost nothing, by deducting from them the good that attends them. I am now laying out of view the moral benefits we derive from the discipline of care, toil, disappointment and sorrow ; I am not considering the good account to which the Christian is taught to turn the evils of life. These views belong rather to a treatise on Christian Morals than a discussion of Natural Religion ; for this permits us only to consider the light furnished by nature, to illustrate the character of the Deity. And having no other light than

this, we see that the evils in this world are no sound argument against the goodness of God ; for they come to us half in the guise of blessings ; and even admitting that they diminish the value of existence, life is still a great and good possession. There is not one person in a thousand who does not experience ten enjoyments to one misery.

Death being the termination of life, would seem to be in itself an evil, but, as I have said before, the design of God being to make this earth the theatre of a succession of generations, it became necessary that one should die to give place to another. But death, even if there were not a future state, would furnish no argument against the goodness of God ; for all it could prove would be that he had taken away a boon from one to bestow it upon another. The earth is kept full of happiness, as it is, and this is all that could be done if the same generations were endowed with a perpetual existence.

And if death, with the pain which attends it, be considered evils belonging to the present system, we are by no means sure that these are not fully compensated by the joy that springs

from youth, and the pleasures which attend a progressive existence ; and more than all, by the bliss which flows from the relation of protecting parents and confiding children ; a state of things which, of course, can never exist among immortal beings. If then it were the design of the Creator to make this earth yield the greatest balance of happiness, no one can prove that the wisest course has not been taken to secure this object. And however this may be, we can see clearly that it was the design of the Creator to make a happy world, even while he permitted its happiness to be limited, and that this design has been fulfilled. The proof, therefore, that God is a benevolent Being, is complete.

CHAPTER XXXVII.

Difficulties—Continued.

James. I do not see, Mr. Parley, but what you have entirely answered my difficulty, so far as relates to mankind. But we see that the mere animal creation suffer pain, disease,

and death. How can this be reconciled with the benevolence of the Creator?

Parley. By taking a general view of the animal races. These are almost universally happy. They are subject to few diseases and few casualties of a painful nature. If they are beset with sickness, it is usually short in its duration, either being speedily cured, or soon terminating in death. If an animal is wounded, it is generally healed in a very short period if it does not end fatally. Beside, the suffering of animals is probably not as acute as that of human beings. This, however, can furnish no excuse for our inflicting unnecessary pain upon them, for they certainly feel, and a person who wantonly torments them, is guilty of an odious crime.

James. But, Mr. Parley, why, if God is a good Being, does he make animals to suffer at all?

Parley. I am not sure that I can fully answer your question, but by considering that the plan of the Creator contemplated a succession of generations on this earth, and that some means must be provided for terminating the existence of every living thing. And in respect to the mere animal creation, the same system is pursued as

in respect to man. Life may be terminated at any time, by accident or disease, and at all events, when the limit assigned to the duration of life shall be reached.

Now, although we may not be able to say why God has permitted disease and accident to inflict pain upon animals, we are still able to see that, on the whole, they were created for happiness ; that, on the whole, they enjoy happiness. If we take into view all the insects, birds, reptiles, fishes, and quadrupeds that are created, it would seem probable that not one in a thousand meets with casualty or sickness of any kind, from the beginning of life to its close. By far the greater proportion go on from the morning to the sunset of existence, in a perpetual series of enjoyments. The amount then of good over the evil in animal existence, is vast beyond our comprehension, and stands as an imperishable monument attesting the beneficence of the Creator.

James. But, Mr. Parley, there is one thing, still, that troubles me, and that is, that throughout the world, we see the stronger animals preying upon the weaker ones. The spider feasts upon the fly ; the hawk upon the lesser

birds ; the eagle upon the rabbit and the hare ; the fox upon such birds and quadrupeds as he can master ; the wolf upon the fawn and the deer ; the lion upon the antelope ; and man upon whatever may please his appetite. How is such a system as this, compatible with the goodness of God?

Parley. I think this question may be answered to your satisfaction, but I must beg your particular attention to what I have to say on the subject. You will remark that it is a provision of nature that every element, and almost every part of every element, shall be provided with inhabitants. To accomplish this, there is every where a principle of fertility, by which most animals increase with great rapidity, if not checked. The codfish produces more eggs each year than there are people in the whole United States ; and we might say nearly the same with respect to many other creatures.

The result of this plan of nature is, that all parts of creation are filled with living beings ; and as life generally gives happiness, this secures a great good : but it is necessary that some scheme be devised for checking the growth of

these several races, so that they shall not people the earth beyond its power of furnishing subsistence. To provide this check, one animal is made to prey upon another, and thus a suitable balance of nature is secured.

And as a striking proof of the wisdom with which this balance has been adjusted, we may remark, that while a butterfly produces 600 eggs in a season, the elephant has but a single calf; birds of prey seldom produce more than two eggs a year, while the sparrow, the duck, and other harmless birds, produce from five to twelve. In rivers, we find a thousand minnows for one pike; in the sea, a million of herrings for a single shark. These facts show that while provision is made for the peopling of the whole earth, care is taken to keep the strong animals from extirpating the weaker ones, by a slower principle of multiplication in the former. Thus the weakness of certain kinds is compensated by their fruitfulness, and the power of others is limited by their slow increase; so a due proportion is sustained between them.

Now, in this great system we can see a wise and beneficent plan; all nature is filled with happy beings; and as one race must give way

to another, one race is made to sustain another. If the animals which become the prey of others suffer from fear, or in the pangs of a violent death, we must consider that these are transient and trifling, compared to the amount of enjoyment which these creatures derive from existence.

James. Your idea then is, that even this system of destroying one another, which we see among animals, is, after all, a scheme for increasing the actual amount of happiness in the world?

Parley. Yes--and I suppose this to be proved by considering that this system prevents the world from being so overstocked with inhabitants that all would be miserable from an inadequate supply of food.

But even supposing we cannot fully comprehend this part of the providence of nature, and cannot see how it directly promotes the happiness of God's creatures, still, as we observe incontestable proofs of his benevolence in the great system of the universe, we are bound to conclude that even in this respect, he is also beneficent.

CHAPTER XXXVIII.

Review of the preceding chapters.

James. Well, Mr. Parley, I am greatly obliged to you for the kind manner in which you have attempted to instruct Jane and myself, and I shall try to remember all you have told us.

Jane. And I am very much obliged too, Mr. Parley; but I wish you would just repeat what you have said, in a few words, to refresh our minds and make us recollect all you have said.

Parley. I will do it with pleasure. In the first place, I directed your attention to the plants, and showed that in these there were marks of contrivance and design; I also showed you, that in the various animal races there were marks of design. I showed that in all these, there was a display of power and ingenuity infinitely beyond man, or any other earthly creature. In this way, I proved that some Superior Being must exist, else these wonderfully ingenious contrivances could not exist.

Having thus proved the existence of a Supe-

rior Being, I attempted to prove that he was also wise and powerful, from considering the vastness, variety, and perfection of his works ; from considering that his creative skill and his sustaining power embraced all existences, from the insect to the solar system—nay, to the fixed stars. I then attempted to prove the unity of God from the harmony of his works—and his beneficence, from the happiness which seems to be the end for which they are created.

Who that reflects upon the birds that are made to cleave the air, and the fishes that swim the wave, can doubt the existence of a great *Designer*? Who that inspects the mechanism of nature, from the gnat that dances in the sunshine, to the planets balanced in the heavens, can doubt His *skill* or His *power*? Who that sees the harmony of the universe can doubt his *unity*? Who that looks on the beauty of flowers and enjoys their perfume ; who that feels the loveliness of nature's landscapes ; who that listens to music ; who that looks on the feathered tribes ; who that sees the enjoyment of living creation ; who that feels the delight of flying on fancy's wing ; who that tastes the bliss of love and friendship, can

doubt the *goodness* of the Author of all these sources of happiness?

And now, my young friends, I have been speaking to you of what is called *Natural Religion*; by which is meant the religion taught by a study of the works of nature. Thus we see, that without looking into the Bible or any other book, and only regarding this earth and the creatures it contains, there is clear and conclusive proof that a wise, powerful and good God, has made all things and upholds all things and governs all things.

If you will come and see me again, I will tell you about what is called *Revealed Religion*. Farewell for the present.

PART II.

REVEALED RELIGION.

CHAPTER I.

The works of Creation adapted to fulfil the design of their Creator. Man is an immortal being, a moral being. To qualify man to fulfil his duty as such, a full revelation of God's will as to man's duty and destiny, seems to be required. Has such a revelation been furnished?

It was not long after the promise given to my intelligent young friends, James and Jane, to follow up my remarks upon Natural Religion with some observations upon Revealed Religion, that they came to claim its fulfilment; and thereupon I proceeded pretty nearly in the following manner.

By investigating the works of nature, we find that every thing seems adapted to fulfil the design of the Creator. The bird is made to fly through the air, and accordingly it has wings, admirably contrived for the purpose. The fish is made to live in the water, and so it has fins,

and all the other contrivances suited to its destination.

We perceive the same adaptation and provision throughout the whole range of nature ; and how is it with man ? He is a being of a higher order, and is of course made for a higher destiny. He has a *mind*, which is a thinking power. Man not only eats, drinks, sleeps, and feels, as animals do, but he puts many ideas together, and *reasons* upon them, as animals do not.

This *reasoning* part of man is evidently the principal part of his nature, for the body is but little more than the instrument of the mind. Man, then, is an *intellectual* being, as the bird is a flying one, or the fish a swimming one ; and as we see that these are supplied with every thing necessary to the ends they are designed to fulfil, we may reasonably suppose, from analogy, that man, too, is provided with all that is needed to enable him to fulfil his destiny as an intellectual being.

Now, one of the chief traits in man is a desire of happiness. This seems to lie at the very foundation of his character. He always acts upon it. He never for a moment forgets

it. It is as much fixed in his nature, as attraction or gravitation in matter.

The desire of happiness reaches to immortality. It is one of the great distinctions between man and animals, that the former looks forward to futurity ; the latter, never. Anticipation is one of the leading characteristics of man, but it dwells not in animals : it is a faculty that belongs alone to mind. And man, of course, not only wishes for happiness, but for happiness forever. The idea that his soul shall be annihilated—shall die, and cease to think and feel, is full of horror.

And man not only wishes to continue to exist, and to think, to act, but while he knows that the body will die, he has a presentiment, almost amounting to assurance, that his soul will live. He seems to feel within, the wing of a spirit that will fly to another world, when his limbs shall sink into the grave.

Now if you approach a young bird in his nest upon a tree, when he is nearly ready to fly, he will leap from the nest, spread his wings, and throw himself upon the air ; and though he never tried his wings before, he will fly with considerable success. It is instinct

that tells this bird he was made to fly, and assures him that he has a wing to fulfil his destiny ; and if it be not instinct, it cannot be an inferior principle that tells man he has an immortal soul. It is, in point of fact, an almost universal belief, among all nations, that the spirit of man will still live, when the body is dead.

Is man then made with a desire for immortality—a confidence in a future state—to be disappointed? Has God made man a thinking being—one that desires happiness and continued existence from the very necessity of his nature, and made him so that he expects such existence, only that he may lie down and die with the brutes that perish? If God has done this, then he has not acted in that good faith toward man, which he has shown to his other creatures. For having made the bird to soar aloft in the sky, God furnished it with the wings suited to his design ; intending the fish to occupy the water, he supplied it with paddles fitted for its element ; having made man to hope for immortality, and to expect immortality, if he destroys his spirit, and makes a mockery of both hope and expectation, he

has acted with an inconsistency not to be traced in any part of his conduct to the mere animal tribes.

It is true that, with all our study, we cannot pretend fully to understand the designs of the Creator, even in the works of nature which come under our observation. But there are so many instances in which we see contrivances answering good and useful purposes, that whenever we remark any peculiarity of structure, or any peculiar faculty, we justly infer that it is meant for some good end, which it is fitted to accomplish. If, then, man's spirit is not immortal, to what good end, for what good and useful purpose, is this principle of his nature, running through all races of every age, and leading him to feel assured of surviving the grave of the body? If man is to perish in the grave, to what end has nature inculcated this universal falsehood upon man? Can we doubt that this general belief in a future state, corresponds to the truth; and that it is designed to elevate the mind, to make it triumph over the body, and qualify it to enter upon its destined immortality?

There is another principle in man, and which

appears to be as extensive as the race. It is a feeling of obligation to do what is right. There are few persons, even among the most degraded savage tribes, in whom this feeling cannot be traced. If an individual has done wrong, there is something within which upbraids him for it—something which seems to sit in judgment upon his conduct, and bring in a verdict of guilty.

This inward monitor is called conscience, and it distinguishes man from the mere animal creation. While animals are only governed by their interests, by their desires and appetites, man is made capable of acting from a sense of duty, and from a regard to the good of his fellow-men. He is made the subject of moral government. He can appreciate truth, kindness, charity, justice, candor, patience, benevolence, and other virtues; and he can perceive the deformity of falsehood and other vices.

Man then is an *immortal* being, and a *moral* being. There is something within his very nature which tells him to expect an existence beyond this world. He is so constituted as necessarily to desire happiness, and a voice within assures him that happiness depends upon

his conduct. Now, as we observe that God has made provision suited to the various capacities of his other creatures and the lives they are destined to lead, might we not expect that he would give to man some revelation of his will, suited to man's character as an immortal and moral being—something beyond the mere light of nature, to give assurance to his hopes of immortality, to make plain the path of life; to unfold the character of God, and point out the duty and destiny of man?

I have before said that the young bird feels that he is destined to fly, and that before he has ever tried to fly, he throws himself upon the air, and finds that he has a wing to support himself with. Instinct tells him that he is made to fly, and the fact conforms to the teaching of instinct. The young duck that has never tried the water rushes into it without fear, for instinct tells him that he is made to swim, and accordingly he finds that he floats on the surface, and that he is provided with paddles to push himself along. Here, again, instinct is the voice of truth. The philosopher Galen once took a young kid, and before it had tasted any food brought it into a room

where there were many vessels, some filled with milk, some with water, some with various other liquors, and some with grain and fruit. After a while the kid had strength enough to get upon its feet ; and it was with sentiments of strong admiration that the spectators saw it approach the liquors, grain and fruit placed around the room, and having smelt all of them, at last begin to sup the milk ! Here instinct told the kid that he was made to eat milk ; that milk was his proper food ; and instinct did not lie. Instinct bids the migratory birds set forth upon long voyages in the air, often stretching across portions of the sea, assuring them that, without chart or compass, they shall go in safety and find a favored land ; and instinct tells them the truth. Such is the wonderful revelation of God to birds.

Some principle similar to this teaches man that he is immortal, and the subject of moral government, and may we not feel sure that the fact conforms to this instinct ? The human race, from the earliest ages to the present day, have been impressed with a belief in the immortality and responsibility of man. If this impression is false, then, as before remarked,

God has made man with an inward teacher that whispers falsehood to him. He has made the whole race and implanted in them a false instinct. He has placed within them a principle which does not conform to truth and fact. He has therefore dealt with man as he has not dealt with any other of his works ; for we cannot find, throughout the whole range of creation, another instance in which universal instinct teaches universal falsehood. We may conclude, therefore, that this general impression of mankind as to the immortality and responsibility of the human race, is founded upon immutable truth ; for has God been true to the birds, and all his other creatures, and false to man? Certainly not.

Having then made man an immortal and moral being, might we not expect that he would support his hopes and expectations, as such, by clear and distinct revelation? Without such a provision, would it not seem that something was wanting ; that there was an incompleteness in the provisions of Providence for man, at variance with that general care by which the Creator has provided for the wants of all other living things? As the ani-

mals without instinct would need something to enable them to fulfil their destiny, so, without a revelation, would not man be deficient in something essential to an immortal and moral being?

God, then, has granted a revelation to insects, to birds, to fishes, to quadrupeds. And this revelation is often most wonderful, for it gives the uninstructed insect the use of knowledge which human reason finds out with labor and difficulty ; it bestows, at once, upon the feathered voyagers the geographical results of the mariner's compass and the discoveries of Columbus ! All the knowledge they ask for, is given to the unreasoning brutes. And man, who looks up to Heaven with a thousand anxious inquiries—is there no answer to these? Is man the only creature that walks the earth in mystery? Is man the only living thing that asks for revelation, and cannot find an ear to answer his request? Surely man has reason to expect a revelation, which may dispel the fears, and doubts, and anxieties, to which nature, alone, would leave him.

From this view of the subject, it would seem highly probable, beforehand, that God would

give some revelation of his will to man, other than the mere light of nature. The question which I now propose to discuss, is, whether he has furnished such a revelation.

CHAPTER II.

The several works which claim to be revelations from God. Mahomet and the Koran. The sacred books of the Hindoos. Various heathen creeds. The Bible.

We enter, then, upon the inquiry whether God has given us a revelation of his will, other than that which nature affords, with a strong probability on the affirmative side of the question.

In looking over the world, we shall find several works claiming to be revelations from God. One of them is the Koran or Alcoran, which was written by Mahomet, an Arabian, about 1200 years ago. This person pretended to be a prophet, and to have communication with Heaven. The Koran consists of what he pretended to have been instructed by God to write.

The Arabians were an ignorant and super-

stitious people, and Mahomet easily persuaded them that he was, in fact, a prophet—that he had intercourse with Heaven—that he was a man of exalted and sacred character, and that his pretended revelations were true.

Mahomet soon found himself surrounded with followers, and he determined to use the power thus placed in his hands for his own selfish purposes. Accordingly, he raised an army from among his disciples, and made war upon those who denied his pretensions. Being a bold and skilful man, he soon made his name feared by all around him; and thus the sword compelled men to submit to the lofty claims of the pretended prophet.

In this way he laid the foundation of a religious faith, and in order to secure its observance and extension, he established an empire, in all the dominions of which, submission to this faith was required. When he died, his successors continued to propagate his faith, and it thus became extended over a considerable part of Asia. From that day to this, it has been the creed of a considerable portion of mankind. At the present day, it prevails among the Turks of Europe, and among many of the nations of Asia and Africa.

It is not a difficult question for us to decide whether the Koran is a true revelation from God or not. There are several tests which we may apply to such a work, in order to determine its truth, and all which, we shall see, concur in condemning Mahomet as a deceiver, and his work as an imposition.

In the first place, Mahomet pretended to work miracles in order to prove that God had given him power over the laws of nature, so that he might command the respect and confidence of mankind. But, on investigation, it appears that these miracles were mere tricks and deceptions.

In the next place, Mahomet was a man of bad character, and he used the power he acquired for selfish purposes; and finally, the Koran itself is filled with absurdities. Thus the book and its author are condemned for the want of evidence to support their pretensions, from the selfish origin of the former, from the inconsistency of the character of Mahomet with his pretensions, and from the monstrous doctrines contained in his revelation.

Among the inhabitants of Hindostan, there are several books which are called sacred, and

which, for many ages, have been regarded by the people as divine revelations. But these too are unsupported by any proof from history that they came from God ; and though they abound in sublime truths, yet they are marred with passages of the grossest folly and absurdity.

There are also in China, in Japan, in Thibet, and other countries, pretended revelations, either written and preserved in books, or handed down by tradition, and propagated by the priests. But none of these can bear the test of rational examination—they are all the offspring of human invention, illuminated by passages borrowed from the light of nature, or the early revelations of God to man, or from our own sacred scriptures.

There is but one work which can for a moment claim the confidence of an enlightened mind as a divine revelation, and this is the book which we call the Bible. If this does not contain a revelation of God's will, then there is none other than the light which nature affords. If this is not true, then man is left by his Maker without a lamp to guide him in his way through the labyrinths of life, uncertain of what he is, and doubtful of his duty and his destiny.

CHAPTER III.

History of the Bible.

The Bible consists of various books, written by different persons at different times. Some of these record historical events; some repeat the words of prophets; some express the feelings of pious men; some relate chiefly to Christ and his apostles; others inculcate points of doctrine.

The Bible consists of two portions, called the Old and New Testament. The former were the sacred books of the Jews, and derived the name of testament from being understood to set forth a covenant between God and his chosen people, the Jews. The New Testament is so called from its being understood to set forth a new covenant between God and all mankind, which covenant, however, is regarded as but a completion of that made with the Jews.

The five first books of the Old Testament are said to have been written by Moses, about 3280 years ago. These consist of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They contain the history of the creation of the world, of the origin of the human race,

of their increase, their great wickedness, and their destruction by the Deluge, with the exception of Noah and his family. They also contain the history of Abraham, of Isaac and Jacob, of the bondage of the Jews in Egypt, of their deliverance, and their wanderings in the wilderness.

The other books of the Old Testament were written by various authors ; some of them are historical ; some prophetic ; and some poetical. These books appear to have been held in the highest reverence by the Jews from very early times. The books of Moses were deposited, according to the Bible, after his death, in the tabernacle, near the ark ; the other sacred writings, it is said, were successively deposited in the same place, as they were written. After the building of the temple, they were removed by Solomon to that edifice. On the capture of Jerusalem by Nebuchadnezzar, in the year 606 B. C., the original writings probably perished, but numerous copies were preserved.

The Jews returned from their captivity 536 B. C., and having rebuilt their temple and restored their religion, it is said that the prophet

Ezra, in connection with other learned men, collected all the copies of the sacred writings that could be found, and made out a new and correct edition, to which he is supposed to have made certain additions, as for instance the last chapter of Deuteronomy, which records the death of Moses. This revised and corrected copy, with the books of Ezra, Malachi, and Nehemiah, which were added by Simon the Just, constituted the complete Jewish scriptures of the Old Testament, and are regarded as sacred by the Jews to the present day. These were all first written in the Hebrew language.

The New Testament also consists of several books written by different authors. The four Gospels of Matthew, Mark, Luke and John, record the life and death of Jesus Christ, and were severally written by the disciples whose names they bear. The Acts were written by Luke.

The Jews reject the New Testament, all the books of which were originally written in Greek; but the present acknowledged books were received by the early Christians, and copies of them were soon made in many lan-

guages. In modern times, the greatest pains have been taken to render the editions of the New and Old Testament correct ; and in order to accomplish this, hundreds of copies in different languages have been compared, line by line and letter by letter.

The several books of the Bible were originally written continuously, without division and without punctuation. They were formed into chapters and verses from the 13th to the 15th centuries. The punctuation is also of modern date.

The English translation of the Bible in common use was made by the command of King James I., of England, and forty-seven learned persons were charged with the task. It was most elaborately and carefully prepared, and was first printed in 1611. Various attempts have been made to improve this English version of the sacred writings, but none has met with approbation at the hands of the Christian public.

CHAPTER IV.

The various kinds of proof which may be brought to show the authenticity of the Scriptures.

Such is a brief history of the Bible, and the question we are to consider is, whether that book is true. Most of the writers, both in the Old and New Testament, claim to have been inspired by God, and Christians hold that these books contain a genuine Revelation of God's will to man. Are these claims well founded?

There are several kinds of proof which may be brought to bear upon the question of the truth of the Bible. The first is historical proof, by which we may show that these books are of great antiquity; that they were actually written by the persons who profess to have written them; that they have been held in reverence and regarded as true for ages, by those best qualified to judge of their authenticity, and that they truly record real events.

Another kind of proof is derived from tracing a harmony between the several parts of the representation, as well as an agreement with known and established historical dates and

events ; a suitableness of style, and the development of great and sublime conceptions.

Another kind of proof is that derived from miracles, and another, that deduced from prophecy, by which it may be shown that some of the scripture characters have foretold events which have actually come to pass. Another kind is negative proof, which is the want of evidence against the claims of the Bible.

Now I propose to apply these several tests to the scriptures, and I shall endeavor to do it in such a manner that you may easily understand the force of my arguments.

CHAPTER V.

The New Testament. The accounts set forth by the Gospels. The design of Christ's mission and death : the object of the preaching of his Apostles. The period of these events. Political, social, and religious state of society at this time.

Let us first direct our attention to the New Testament, which consists of 28 books. The first four, called the Gospels, purport to have been written by four of Christ's disciples, Matthew, Mark, Luke and John : the Acts of the

Apostles are supposed to have been written by Luke. The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, Titus, Philemon, and to the Hebrews, are supposed to have been written by Paul. The other Epistles bear the names of their several reputed authors. The Book of Revelation claims to have been written by John, the author of the Gospel.

The Gospels, as before remarked, are chiefly occupied in detailing the circumstances which attended the birth, the life and death of Jesus Christ. They relate that he was born in humble circumstances, that he was without education, and was chiefly occupied as a carpenter, till about thirty years of age. He then entered upon his ministry, and began to teach doctrines entirely new to the people and to the world. His life was blameless, and his manners were marked with a humility and meekness never known before. He claimed to be sent by divine authority to communicate important truths to mankind, and to prove the justice of these pretensions, he wrought several miracles which were witnessed by thousands. He chose twelve persons from humble life to be his

followers, and to them he taught his religion. He spent a great part of his time in Jerusalem, but made occasional visits to neighboring villages, and other places, especially his native province of Galilee.

Wherever he went, he healed the sick, comforted the distressed, preached his doctrines, and wrought miracles to give efficacy to his creed. At length, agreeably to his own prediction, he was seized by the public authorities at Jerusalem, and patiently submitting, was abused, reviled, and finally nailed to a cross, where he died in extreme agony. He was put into a stone coffin, where his lifeless body lay for three days, when he arose from the dead. For forty days he now showed himself to his apostles, and spoke fully to them of the "things pertaining to the kingdom of God."

"He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

"When they therefore were come together,

they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

“And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

“But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

“Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day’s journey.”

Such is the memoir of Christ, handed down to us in the Gospels. The great end and de-

sign of his preaching is there represented to be to announce a new, peculiar, and most important revelation from God ; his miracles were intended to sanction the faith he thus taught ; his death was designed, in part, as a seal to the truth and divinity of his mission. His apostles were sent forth to inculcate the "good news," the "glad tidings," to all mankind, which Christ had published to the people of Judea. They were, in short, to propagate a new religion, which in its very nature held all other religions to be false, wicked and delusive.

The period of these events, was about 1800 years ago. At that time the whole of Judea was reduced to a Roman province. Rome had then extended her sway over nearly the whole civilized world. Her authority was generally well settled, and around the entire borders of the Mediterranean sea, easy and frequent communication was had between the several countries and the city of Rome, where Tiberius Cesar, then the emperor, resided.

The art of printing was then unknown, and education was not diffused among the people. Writing on parchment was, however, a common practice, and many books were written.

There were many learned men at Rome, and the military and civil officers in the different provinces were mostly well educated, and made frequent written communications to the government at the capital. It was by no means a dark age, as it respected the means of reading and disseminating facts ; but was, on the contrary, near the precise period when Roman literature had reached its highest pitch of glory.

The people of Rome had early adopted the fanciful mythology of the Greeks, with its numberless deities ; and wherever Rome had carried her conquests, she had transplanted this religion. The Jews still kept their sacred books, and maintained the forms of their peculiar religion ; but the spirit of the patriarchs and the prophets, which had dwelt with the people in former ages, had now departed. Many of the Jews were in fact idolaters, and most of those who held to the faith of their fathers, had adopted the selfish and corrupt practical philosophy of the heathen around them.

The fashionable religion—the religion of the government—of the office-holders—of the rich, the learned, the fortunate and the powerful, and

indeed of nearly the whole mass of the people throughout the Roman empire, then including nearly all Europe, a large part of Africa, and the greater portion of Asia—was the religion of many gods, and involved the worship of a great number of deities. To these, beautiful images and superb temples were every where erected. Their peculiar rites and ceremonies were attended by multitudes of priests, and set forth with all the pomp and circumstance calculated to lead captive the imagination of a superstitious age. The priests, too, were generally the agents and tools of the government, and as they sustained the ruling powers by all the influence they acquired over the minds of their followers, so the government in return felt interested in giving their support to the idolatries of the priests.

Such was the political condition of the world—such the state of society—such the fortified position of paganism, at the time when it is said that Jesus Christ appeared to propound a new faith to mankind, and when, dying himself to attest its truth, he rose from the dead to assure his apostles, and to send them forth on their perilous errand of converting

a world from their loved idolatries to a pure, self-denying creed. Let us now inquire whether the books that give an account of these events, are genuine and true.

CHAPTER VI.

Unbelief of the Jewish nation in Christ's mission. Unbelief of the ancient heathen nations. Modern infidelity. The Bible to be tested like other books.

My young friends may perhaps be shocked to hear that there are persons who disbelieve the Bible. But this has been the fact from the earliest ages. The Jews had been accustomed to read their sacred books, which constitute the Old Testament, and they perceived that the prophets spoke of a Messiah, who was to appear among them, and establish a great and mighty kingdom. They understood this in a literal sense, and eagerly expected the appearance of some conqueror, who should deliver them from the Roman bondage, and raise the Jewish nation to its former pitch of wealth, power and dominion.

When Christ appeared, and claimed to be

the Messiah, the disappointed and irritated Jews, combining with the provincial government, caused Jesus to be put to death. Having taken this step, it was but natural that the Jewish nation should follow up their murder of Christ by the persecution of his followers. To justify these measures, they would of course represent Christ as an impostor, and his apostles as either cheats or fanatics.

Such in fact was the conduct of the greater part of the Jewish nation, for though many believed in Christ even during his lifetime, and thousands followed his apostles, still, the more learned Jews, and particularly those who were connected with the government, or had an interest in supporting the ceremonial worship of the Jews, rejected the new faith with scorn and indignation. These views and feelings were communicated by the priests and learned men of the Jews to succeeding generations, and from that time to the present day, the Jewish nation have continued to deny the New Testament, and the divinity of Christ's mission.

The religion of Christ could hardly expect a more favorable reception from the heathen nations wedded to idolatrous worship, which had

been sanctioned by the usage of ages, which was supported by the whole weight of the imperial government of Rome, countenanced by the learned men, and fortified by the habits, prejudices and passions of the people. It was hardly to be expected that a new faith, aiming at the entire overthrow of a religion so strongly founded, could fail to beget active and bitter opposition.

Such opposition was indeed excited, and though thousands believed, tens of thousands eagerly engaged in mockery or persecution of the Christians. Their characters were misrepresented, their doctrines perverted, their whole religion treated as a fable and a falsehood. These views were communicated to after ages, and even in our own time we find persons who regard the whole New-Testament history as an imposition, and the Gospel as the deceptive contrivance of priestcraft.

The truth of the New Testament being denied, we are thus obliged to come to the question of its authenticity and veracity, as if its pages were divested of their sacred character, and to be tested by the same evidence as other writings.

CHAPTER VII.

Testimony of Tacitus, a Roman writer, to the fact that Christ died for his religion; and that this was rapidly extended after his death.

There was a celebrated Roman historian named Tacitus, who wrote about seventy years after the death of Christ. A part of his works are preserved, and as they are universally regarded as authentic, they have ever received great respect. In speaking of an infamous Roman Emperor, named Nero, who was suspected of having caused the city of Rome to be set on fire, this writer holds the following language.

“But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar, *Christians*. The founder of that name was Christ, who suffered

death in the reign of Tiberius, under his procurator Pontius Pilate.

“ This pernicious superstition, thus checked for a while, broke out again ; and spread not only over Judea, where the evil originated, but through Rome also, whither every thing bad upon the earth finds its way, and is practised. Some, who confessed their sect, were seized, and afterward, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery ; for some were disguised in the skins of wild beasts, and worried to death by dogs ; some were crucified ; and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night.

“ Nero lent his own gardens for these executions, and exhibited at the same time a mock Circensian entertainment ; being a spectator of the whole, in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied ; and though

they were criminals, and deserving the severest punishments, yet they were considered as sacrificed, not so much out of a regard to the public good, as to gratify the cruelty of one man."

Now we must consider that Tacitus views the Christians with all the prejudices of an idolater. His opinions, of course, upon such a topic are entitled to no regard. But his testimony to facts should be received with implicit credit, and these facts are of the utmost importance to our investigation. We have here the evidence of one who despised and hated the Christians, confirming the most material facts in the Gospel history, viz., that Christ was the founder of a new religion; that he appeared in Judea; and that he there suffered death at the very point of time recorded in the New Testament.

It should be remembered that Tacitus is speaking of events that occurred only about 34 years after the death of Christ. In this short space of time, the new religion had reached Rome, a distance of about 1500 miles, and had already become so extensive there, as to attract the attention of government; and this, too, in the face of the most cruel persecution that the world has witnessed.

Can we believe that a religion which spread so rapidly, and in spite of such opposition, with all the means at hand for investigating its origin, could have been founded in imposition? Taking the fact that Christ suffered death for the sake of his religion, and that within thirty-four years this religion was so extended as to have numerous followers in a city 1500 miles distant who suffered torments of every kind rather than renounce their faith, can we doubt that there was something in the character of Christ, something so remarkable in his life and his doctrines, and that these were so clearly and unquestionably proved, as to claim the respect of mankind? Does not this view of the case forbid the supposition that Christ was an impostor? for how could men willing to die for what they believed to be the truth, be so indifferent to truth as to embrace a falsehood and become the dupes of a deceiver? How indeed could so many persons have been so grossly deceived, in an enlightened age, when the means of gaining and communicating facts were abundant; and relative also to a matter so palpable in its nature, and of so recent occurrence that it must have taken place in the lifetime of many of these converts?

Now as no one pretends to doubt the facts stated by Tacitus, viz., that Christ suffered death for the sake of his religion, and that this spread far and wide with astonishing rapidity, and that his followers were so convinced of the truth of their belief, that they suffered every species of torment, and the most horrible kinds of death, rather than renounce it ; can we fail to see that this establishes beyond a doubt the main facts related in the Gospels, and lends the strongest probability to their entire truth and accuracy?

To confirm this view of the matter, it may be stated, that several writers cotemporary with Tacitus, and others somewhat later, but still at a period near the death of Christ, testify to the great and rapid extension of Christianity among the people, to the persecutions they endured from the government, and to the fortitude with which they suffered and died in attestation of their sincerity.

CHAPTER VIII.

Christ's religion did originate, and the Testament account of its origin explains its rapid extension. Moreover, there is no other history of this matter set up by heathen writers ; on the contrary, so far as they go, they confirm it. The inference in favor of the truth of the New Testament is very strong.

But there is still more conclusive proof of the authenticity of the books of the New Testament. Christ died, and his religion was embraced. There is no dispute about this ; so much is certain. And another fact is also certain, that no account of the history of Christ and the foundation of his religion is given that is not in perfect harmony with that furnished by the New Testament. "There is not a document," says Dr. Paley, "or scrap of account, either contemporary with the commencement of Christianity, or extant within many ages after that commencement, which assigns a history substantially differing from ours. The remote, brief, and incidental notices of the affair, which are found in heathen writers, so far as they do go, go along with us. They bear testimony to these facts :—that the institution originated from Jesus ; that the Founder was put to

death, as a malefactor, at Jerusalem, by the authority of the Roman governor, Pontius Pilate; that the religion nevertheless spread in that city and throughout Judea; and that it was propagated thence to distant countries; that the converts were numerous; that they suffered great hardships and injuries for their profession; and that all this took place in the age of the world which our books have assigned.

“They go on farther, to describe the *manners* of Christians, in terms perfectly conformable to the accounts extant in our books; that they were wont to assemble on a certain day; that they sang hymns to Christ as to a god; that they bound themselves by an oath not to commit any crime, and to adhere strictly to their promises, and not to deny money deposited in their hands; that they worshipped him who was crucified in Palestine; that this their first lawgiver had taught them that they were all brethren; that they had a great contempt for the things of this world, and looked upon them as common; that they flew to one another's relief; that they cherished strong hopes of immortality; that they despised death, and surrendered themselves to sufferings.

“The same may be observed of the very few Jewish writers, of that and the adjoining period, which have come down to us. Whatever they omit, or whatever difficulties we may find in explaining the omission, they advance no other history of the transaction than that which we acknowledge. Josephus, who wrote his *Antiquities* or *History* of the Jews about sixty years after the commencement of Christianity, in a passage generally admitted as genuine, makes mention of John, under the name of John the Baptist, and says that he was a preacher of virtue; that he baptized his proselytes; that he was well received by the people; that he was imprisoned and put to death by Herod; and that Herod lived with Herodias, his brother’s wife.

“In another passage, extant in every copy that remains of Josephus’s *History*, but the authenticity of which has nevertheless been disputed, we have an explicit testimony to the substance of our history in these words:—‘At that time lived Jesus, a wise man, if he may be called a man, for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ;

and when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him, did not cease to adhere to him : for, on the third day, he appeared to them alive again ; the divine prophets having foretold these and many wonderful things concerning him. And the sect of the Christians, so called from him, subsist to this time.'”

Now let it be considered that Christ's religion must have had an origin ; that the origin assigned to it by the books of the New Testament coincides with, and accounts for, its rapid extension ; that no history inconsistent with this is given, even by the enemies and persecutors of the Christians ; and we shall see that there is the strongest reason to receive the New-Testament history as true.

CHAPTER IX.

All the Christian writers, from the earliest to the latest times, speak as if the New Testament account of Christ and his religion was the true one, and the only one.

I shall here quote again from Dr. Paley.
“ The whole series of Christian writers, from

the first age of the institution down to the present, in their discussions, apologies, arguments, and controversies, proceed upon the general story which our Scriptures contain, and upon no other. The main facts, the principal agents, are alike in all. This argument will appear to be of great force, when it is known that we are able to trace back the series of writers to a contact with the historical books of the New Testament, and to the age of the first emissaries of the religion ; and to deduce it, by an unbroken continuation, from that end of the train to the present.

“ The remaining letters of the apostles, (and what more original than *their* letters can we have?) though written without the remotest design of transmitting the history of Christ or of Christianity to future ages, or even of making it known to their contemporaries, incidentally disclose to us the following circumstances : — Christ’s descent and family ; his innocence ; the meekness and gentleness of his character (a recognition which goes to the whole Gospel history) ; his exalted nature ; his circumcision ; his transfiguration ; his life of opposition and suffering ; his patience and resignation ; the

appointment of the eucharist, and the manner of it ; his agony ; his confession before Pontius Pilate ; his stripes, crucifixion, and burial ; his resurrection ; his appearance after it, first to Peter, then to the rest of the apostles ; his ascension into heaven, and his designation to be the future judge of mankind ; the stated residence of the apostles at Jerusalem ; the working of miracles by the first preachers of the gospel, who were also the hearers of Christ ; —the successful propagation of the religion ; the persecution of its followers ; the miraculous conversion of Paul ; miracles wrought by himself, and alleged in his controversies with his adversaries, and in letters to the persons amongst whom they were wrought ; finally, that miracles were the signs of an apostle.

“ In an epistle bearing the name of Barnabas, the companion of Paul, probably genuine, certainly belonging to that age, we have the sufferings of Christ, his choice of apostles and their number, his passion, the scarlet robe, the vinegar and gall, the mocking and piercing, the casting lots for his coat, his resurrection on the eighth (*i. e.* the first) day of the week, and the commemorative distinction of that day, his

manifestation after his resurrection, and, lastly, his ascension. We have also his miracles generally but positively referred to in the following words : ‘ Finally, teaching the people of Israel, and *doing many wonders and signs among them*, he preached to them, and showed the exceeding great love which he bare towards them.’

“ In an epistle of Clement, a hearer of Saint Paul, although written for a purpose remotely connected with the Christian history, we have the resurrection of Christ, and the subsequent mission of the apostles, recorded in these satisfactory terms : ‘ The apostles have preached to us from our Lord Jesus Christ, from God :— for, having received their command, and being *thoroughly assured by the resurrection of our Lord Jesus Christ*, they went abroad publishing that the kingdom of God was at hand.’ We find noticed, also, the humility, yet the power of Christ, his descent from Abraham, his crucifixion. We have Peter and Paul represented as faithful and righteous pillars of the church ; the numerous sufferings of Peter ; the bonds, stripes, and stoning of Paul, and, more particularly, his extensive and unwearied travels.

“In an epistle of Polycarp, a disciple of Saint John, though only a brief hortatory letter, we have the humility, patience, sufferings, resurrection, and ascension, of Christ, together with the apostolic character of Saint Paul, distinctly recognised. Of this same father we are also assured by Irenæus that he (Irenæus) had heard him relate, ‘what he had received from eye-witnesses concerning the Lord, both *concerning his miracles* and his doctrine.’

“In the remaining works of Ignatius, the contemporary of Polycarp, the occasional allusions are more numerous. The descent of Christ from David, his mother Mary, his miraculous conception, the star at his birth, his baptism by John, the reason assigned for it, his appeal to the prophets, the ointment poured on his head, his sufferings under Pontius Pilate and Herod the tetrarch, his resurrection, the Lord’s day called and kept in commemoration of it, and the eucharist, in both its parts—are unequivocally referred to. Upon the resurrection, this writer is even circumstantial. He mentions the apostles’ eating and drinking with Christ after he had risen, their feeling and their handling him; from which last circumstance

Ignatius raises this just reflection :—‘ They believed, being convinced both by his flesh and spirit ; for this cause, they despised death, and were found to be above it.

“ Quadratus, of the same age with Ignatius, has left us the following noble testimony : ‘ The works of our Savior were always conspicuous, for they were real ; both those that were healed, and those that were raised from the dead ; who were seen not only when they were healed or raised, but for a long time afterward ; not only whilst he dwelled on this earth, but also after his departure, and for a good while after it, insomuch that some of them have reached to our times.’

“ Justin Martyr came little more than thirty years after Quadratus. From Justin’s works, which are still extant, might be collected a tolerably complete account of Christ’s life, in all points agreeing with that which is delivered in our Scriptures ; taken indeed, in a great measure, from those Scriptures, but still proving that this account, and no other, was the account known and extant in that age. The miracles, in particular, which form the part of Christ’s history most material to be traced,

stand fully and distinctly recognised in the following passage:—‘He healed those who had been blind, and deaf, and lame, from their birth; causing, by his word, one to leap, another to hear, and a third to see: and by raising the dead, and making them to live, he induced, by his works, the men of that age to know him.’

“It is unnecessary to carry these citations lower, because the history, after this time, occurs in ancient Christian writings as familiarly as it is wont to do in modern sermons; occurs always the same in substance, and it is always that which our evangelists represent.”

Thus it appears, not only that the main facts of the New-Testament history are confirmed by heathen writers, while the opposers of Christianity set up no other historical account of Christ and his religion; but that all the early Christian writers agree in, and confirm, the very details of that history. What clearer or stronger evidence can we ask, to prove the historical truth of the New-Testament books?

CHAPTER X.

Proofs that the books of the New Testament were written by their reputed authors.

Thus far I have spoken rather of the veracity of the New Testament—let me now enforce the same point by showing that there is the best reason to believe that the books of the New Testament were genuine, and written by the persons to whom they are attributed. “We are able to produce a great number of ancient *manuscript* copies, found in different countries, and in countries widely distant from each other, all of them anterior to the art of printing, some certainly seven or eight hundred years old, and some which have been preserved probably above a thousand years. We have also many ancient *versions* of these books, and some of them in languages which are not at present, nor for many ages have been, spoken in any part of the world. The existence of these manuscripts and versions proves that these Scriptures were not the production of any modern contrivance.

“An argument of great weight with those

who are judges of the proofs upon which it is founded, and capable, through their testimony, of being addressed to every understanding, is that which arises from the style and language of the New Testament. It is just such a language as might be expected from the apostles, from persons of their age and in their situation, and from no other persons. It is the style neither of classic authors, nor of the ancient Christian fathers, but Greek coming from men of Hebrew origin ; abounding, that is, with Hebraic and Syriac idioms, and such as would naturally be found in the writings of men who used a language spoken indeed where they lived, but not the common dialect of the country. This striking peculiarity is a strong proof of the genuineness of these writings : for who should forge them? The Christian fathers were for the most part totally ignorant of Hebrew, and therefore were not likely to insert Hebraisms and Syriasms into their writings.

“ Christian writers and Christian churches appear to have soon arrived at a very general agreement upon the subject, and that without the interposition of any public authority. When the diversity of opinion which prevailed

and prevails among Christians in other points, is considered, their concurrence in the canon of Scripture is remarkable, and of great weight, especially as it seems to have been the result of private and free inquiry. We have no knowledge of any interference of authority in the question, before the council of Laodicea, in the year 363."

The strongest argument respecting the genuineness of ancient writings is to be derived from ancient testimony. This is full and complete as it regards the Gospels and the Acts of the Apostles ; for these are quoted or alluded to as genuine by a series of Christian writers, from the time of the apostles down to the present day. I will select a few among the multitude of proofs of this kind, and commend them to the special attention of the reader.

"There is extant an epistle ascribed to Barnabas, the companion of Paul. It is quoted as the Epistle of Barnabas, by Clement of Alexandria, A. D. 194 ; by Origen, A. D. 230. It is mentioned by Eusebius, A. D. 315, and by Jerome, A. D. 392, as an ancient work in their time, bearing the name of Barnabas, and as well known and read amongst Christians, though

not accounted a part of Scripture. It purports to have been written soon after the destruction of Jerusalem, during the calamities which followed that disaster; and it bears the character of the age to which it professes to belong.

“In this epistle appears the following remarkable passage:—‘Let us, therefore, beware lest it come upon us, *as it is written*; there are many called, few chosen.’ From the expression, ‘as it is written,’ we infer with certainty, that, at the time when the author of this epistle lived, there was a book extant, well known to Christians, and of authority amongst them, containing these words:—‘Many are called, few chosen.’ Such a book is our present Gospel of Saint Matthew, in which this text is twice found, and is found in no other book now known.

“We are in possession of an epistle written by Clement, bishop of Rome, whom ancient writers, without any doubt or scruple, assert to have been the Clement whom Saint Paul mentions, Phil. iv. 3.; ‘with *Clement* also, and other my fellow-laborers, whose names are in the book of life.’ This epistle is spoken of by the ancients as an epistle acknowledged by all; and, as Irenæus well represents its

value, 'written by Clement, who had seen the blessed apostles, and conversed with them ; who had the preaching of the apostles still sounding in his ears, and their traditions before his eyes.' It is addressed to the church of Corinth ; and what alone may seem almost decisive of its authenticity, Dionysius, bishop of Corinth, about the year 170, *i. e.* about eighty or ninety years after the epistle was written, bears witness, 'that it had been wont to be read in that church from ancient times.'

" This epistle affords, amongst others, the following valuable passages :—' Especially remembering the words of the Lord Jesus which he spake, teaching gentleness and long-suffering : for thus he said : " Be ye merciful, that ye may obtain mercy ; forgive, that it may be forgiven unto you ; as you do, so shall it be done unto you ; as you give, so shall it be given unto you ; as ye judge, so shall ye be judged ; as ye show kindness, so shall kindness be shown unto you ; with what measure ye mete, with the same shall it be measured to you." By this command and by these rules, let us establish ourselves, that ye may always walk obediently to his holy words.'

“Again ; ‘Remember the words of the Lord Jesus, for he said, “Woe to that man by whom offences come ; it were better for him that he had not been born, than that he should offend one of my elect ; it were better for him that a millstone should be tied about his neck, and that he should be drowned in the sea, than that he should offend one of my little ones.”’

“In both these passages, we perceive the high respect paid to the words of Christ as recorded by the evangelists ; ‘*Remember* the words of the Lord Jesus ;—by this command, and by these rules, let us establish ourselves, that we may always walk obediently to his holy words.’ We perceive also in Clement a total unconsciousness of doubt, whether these were the real words of Christ, which are read as such in the Gospels.

“Ignatius, as it is testified by ancient Christian writers, became bishop of Antioch about thirty-seven years after Christ’s ascension ; and therefore, from his time, and place, and station, it is probable that he had known and conversed with many of the apostles. Epistles of Ignatius are referred to by Polycarp, his contemporary. Passages found in the epis-

cles now extant under his name, are quoted by Irenæus, A. D. 178; by Origen, A. D. 230; and the occasion of writing the epistles is given at large by Eusebius and Jerome. What are called the smaller epistles of Ignatius, are generally deemed to be those which were read by Irenæus, Origen, and Eusebius.

“ Polycarp had been taught by the apostles; had conversed with many who had seen Christ; was also by the apostles appointed bishop of Smyrna. This testimony concerning Polycarp is given by Irenæus, who in his youth had seen him:—‘ I can tell the place (saith Irenæus) in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John, and others who had seen the Lord, and how he related their sayings, and what he had heard concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the Word of life; all which Polycarp related agreeable to the Scriptures.’

“ Of Polycarp, whose proximity to the age

and country and persons of the apostles is thus attested, we have one undoubted epistle remaining. And this, though a short letter, contains nearly forty clear allusions to the books of the New Testament ; which is strong evidence of the respect which Christians of that age bore for these books.

“ Amongst these, although the writings of Saint Paul are more frequently used by Polycarp than any other parts of Scripture, there are copious allusions to the Gospel of Saint Matthew, some to passages found in the Gospels both of Matthew and Luke, and some which more nearly resemble the words in Luke.

“ I select the following, as fixing the authority of the Lord's prayer, and the use of it amongst the primitive Christians : ‘ If therefore we *pray* the Lord that *he will forgive us, we ought also to forgive.*’

“ ‘ With supplication *beseeking* the all-seeing God *not to lead us into temptation.*’

“ The writers hitherto alleged, had all lived and conversed with some of the apostles. The works of theirs which remain, are in general very short pieces, yet rendered extremely valu-

able by their antiquity ; and none, short as they are, but what contain some important testimony to our historical Scriptures.”

It is hardly necessary to accumulate this kind of evidence. It is sufficient to observe that references to the historical books of the New Testament, similar to these, are scattered through the writings of various authors of every age, from the day of the apostles to the present time. I will add, however, a single reference to Eusebius, bishop of Cesarea, who wrote about the year 315. He was a learned and diligent scholar, and composed a history of the affairs of Christianity, from its origin to his own time. In this work, he speaks of the occasion “ of writing the four Gospels, and of the order in which they were written. The title of the chapter is, ‘ Of the Order of the Gospels ;’ and it begins thus : ‘ Let us observe the writings of this apostle John, which are not contradicted by any : and, first of all, must be mentioned, as acknowledged by all, the Gospel according to him, well known to all the churches under heaven ; and that it has been justly placed by the ancients the fourth in order, and after the other three, may be made evident in this man-

ner.'—Eusebius then proceeds to show that John wrote the last of the four, and that his Gospel was intended to supply the omissions of the others ; especially in the part of our Lord's ministry which took place before the imprisonment of John the Baptist. He observes, ' that the apostles of Christ were not studious of the ornaments of composition, nor indeed forward to write at all, being wholly occupied with their ministry.' ”

It appears to me that the evidence is now complete to show that the four Gospels and the Acts of the Apostles were written by those to whom they are attributed, and that they are therefore authentic. In confirmation of this conclusion, Dr. Paley states and proves the following propositions :

“ That when the books of the New Testament are quoted, or alluded to, by the early writers, they are quoted or alluded to with peculiar respect, as possessing an authority which belonged to no other books, and as conclusive in all questions and controversies amongst Christians.

“ That they were, in very early times, collected into a distinct volume.

“ That they were distinguished by appropriate names and titles of respect.

“ That they were publicly read and expounded in the religious assemblies of the early Christians.

“ That commentaries were written upon them, harmonies formed out of them, different copies carefully collated, and versions of them made into different languages.

“ That they were received by Christians of different sects, and usually appealed to by both sides in the controversies which arose in those days.

“ That the four Gospels, the Acts of the Apostles, thirteen Epistles of Saint Paul, the first Epistle of John, and the first of Peter, were received, without doubt, by those who doubted concerning the other books which are included in our present canon.

“ That the Gospels were attacked by the early adversaries of Christianity, as books containing the accounts upon which the religion was founded.

“ That formal catalogues of authentic Scriptures were published ; in all which our present sacred histories were included.”

CHAPTER XI.

Internal evidences of the truth of the Scriptures. Candor of the writers. Passages unlikely to be the work of impostors. Naturalness of some passages.

The *external* or historical proof of the truth and genuineness of the books of the New Testament, or at least of the most of them, which has been adduced, seems to me to place the question at issue beyond reasonable dispute. But on a subject of such vital interest, it is desirable to strengthen our confidence by all the arguments which may fairly be urged in favor of the position we assume. Let me therefore present some of the *internal* evidences of the truth of the New Testament.

It may be proper to remark, in the first place, that if the New-Testament books are not true, they must have been written by impostors. Now it appears to me that the *candor* of the writers of these, forbids such a supposition. From among a multitude of passages which display this mark of integrity, let me select a few.

“There are some instances in which the evangelists honestly relate what, they must have perceived, would make against them.

“Of this kind is John the Baptist’s message, preserved by Saint Matthew, (xi. 2.) and Saint Luke (vii. 18.): ‘Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another?’ To confess, still more to state, that John the Baptist had his doubts concerning the character of Jesus, could not but afford a handle to cavil and objection. But truth, like honesty, neglects appearances.

“John vi. 66. ‘From that time, many of his disciples went back, and walked no more with him.’ Was it the part of a writer, who dealt in suppression and disguise, to put down *this* anecdote?

“Where do we discern a stronger mark of candor, or less disposition to extol and magnify, than in the conclusion of the history in which the evangelist, after relating that Paul, on his first arrival at Rome, preached to the Jews from morning until evening, adds, ‘And some believed the things which were spoken, and some believed not?’”

These passages show the candor of the writers of the New Testament; there are others

that do not seem likely to have occurred to a forger or an impostor. The following are instances :

“ Luke ix. 59. ‘ And he said unto another, Follow me : but he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God.’ This answer, though very expressive of the transcendent importance of religious concerns, was apparently harsh and repulsive ; and such as would not have been made for Christ, if he had not really used it. At least some other instances would have been chosen.

“ The following passage, for the same reason, I think impossible to have been the production of artifice, or of a cold forgery :—‘ But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell-fire, (*Gehennæ*).’ Matt. v. 22. It is emphatic, cogent, and well calculated for the purpose of impression ; but is inconsistent with the supposition of art or wariness on the part of the relater.

“ Christ’s taking a young child, and placing it in the midst of his contentious disciples, (Matt. xviii. 2.) though as decisive a proof as could be of the benignity of his temper, and very expressive of the character of the religion which he wished to inculcate, was not by any means an obvious thought. Nor am I acquainted with any thing in any ancient writing which resembles it.”

There are other passages which are so natural, as to compel the mind to believe that the writers were telling the plain unvarnished truth.

“ Mark ix. 23. ‘ Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, Lord, I believe ; help thou mine unbelief.’ The struggle in the father’s heart, between solicitude for the preservation of his child, and a kind of involuntary distrust of Christ’s power to heal him, is here expressed with an air of reality, which could hardly be counterfeited.

“ Again, (Matt. xxi. 9.) the eagerness of the people to introduce Christ into Jerusalem, and their demand, a short time afterward, of his crucifixion, when he did not turn out what they

expected him to be, so far from affording matter of objection, represents popular favor in exact agreement with nature and with experience, as the flux and reflux of a wave.

“The rulers and Pharisees rejecting Christ, whilst many of the common people received him, was the effect which, in the then state of Jewish prejudices, I should have expected. And the reason with which they who rejected Christ’s mission kept themselves in countenance, and with which also they answered the arguments of those who favored it, is precisely the reason which such men usually give:— ‘Have any of the scribes or Pharisees believed on him?’ (John vii. 48.)

“In our Lord’s conversation at the well, (John iv. 29.) Christ had surprised the Samaritan woman with an allusion to a single particular in her domestic situation, ‘Thou hast had five husbands; and he whom thou now hast is not thy husband.’ The woman, soon after this, ran back to the city, and called out to her neighbors, ‘Come, see a man which told me *all things* that ever I did.’ This exaggeration appears to me very natural; especially in the hurried state of spirits into which the woman may be supposed to have been thrown.

“The consistency of Saint Paul’s character throughout the whole of his history (*viz.* the warmth and activity of his zeal, first against, and then for Christianity), carries with it very much the appearance of truth.”

CHAPTER XII.

Consistency and unity of the character of Christ, as drawn by the several Evangelists. Harmony of the Gospel history, in dates, events and allusions to manners and customs, with other histories.

Two things should be kept in mind, that the four evangelists were all of them ordinary men, of little learning, and entirely unskilled as writers ; while they are describing one of the most extraordinary characters that ever lived : and moreover, it seems that they wrote without concert, or agreement between each other. Yet it appears, on careful examination, that in delineating the character of Jesus, they are perfectly harmonious. How could this wonderful unity happen, if these men were not merely describing a character that they had seen? Could such harmony have been attained, under these

circumstances, if these men were fabricating a falsehood?

There is a series of strong and convincing proofs of the truth of the Gospel narratives, to be derived from comparing the historical facts and events, stated by the New-Testament writers, with facts and events relating to the same period, as stated by other writers. The following are instances.

“Matt. ii. 22. ‘When he (Joseph) heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.’

“In this passage it is asserted, that Archelaus succeeded Herod in Judea; and it is implied that his power did *not* extend to Galilee. Now we learn from Josephus, that Herod the Great, whose dominion included all the land of Israel, appointed Archelaus his successor in *Judea*, and assigned the *rest* of his dominions to other sons; and that this disposition was ratified, as to the main parts of it, by the Roman emperor.

“Saint Matthew says, that Archelaus *reign-*

ed, was *king* in Judea. Agreeably to this, we are informed by Josephus, not only that Herod appointed Archelaus his successor in Judea, but that he also appointed him with the title of King; and the Greek verb which the evangelist uses to denote the government and rank of Archelaus, is used likewise by Josephus.

“ Luke iii. 1. ‘In the fifteenth year of the reign of Tiberius Cæsar,—Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis,—the word of God came unto John.’

“ Mark vi. 17. ‘Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias’ sake, his brother Philip’s wife; for he had married her.’

“ With this compare Joseph. Antiq. l. xviii. 6. sect. 1.—‘He (Herod the tetrarch) made a visit to Herod his brother.—Here, falling in love with Herodias, the wife of the said Herod, he ventured to make her proposals of marriage.’

“ Again, Mark vi. 22. ‘And when the *daughter of the said Herodias* came in and danced—.’

“ With this also compare Joseph. Antiq. l. xviii. c. 6. sect. 4. ‘Herodias was married to Herod, son of Herod the Great. *They had a*

daughter, whose name was Salome; after whose birth, Herodias, in utter violation of the laws of her country, left her husband, then living, and married Herod the tetrarch of Galilee, her husband's brother by the father's side.'

"Acts xii. 1. 'Now, about that time, *Herod the king* stretched forth his hands to vex certain of the church.' In the conclusion of the same chapter, Herod's *death* is represented to have taken place soon after this persecution. The accuracy of our historian, or, rather, the unmeditated coincidence, which truth of its own accord produces, is in this instance remarkable. There was no portion of time, for thirty years before, nor *ever* afterward, in which there was a *king* at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction recorded in the Acts is stated to have taken place.

"Acts xii. 19—23. 'And he (Herod) went down from Judea to Cesarea, and there abode. —And on a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them; and the people gave a shout,

saying, It is the voice of a god, and not of a man ; and immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost.'

“ Joseph. Antiq. lib. xix. c. 8. sect. 2. ‘ He went to the city of Cesarea. Here he celebrated shows in honor of Cæsar. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from such a splendid garb, gave him a majestic and awful appearance. They called him a god ; and entreated him to be propitious to them, saying, Hitherto we have respected you as a man ; but now we acknowledge you to be more than mortal. The king neither reproved these persons, nor rejected the impious flattery.—Immediately after this, he was seized with pains in his bowels, extremely violent at the very first. He was carried therefore with all haste to his palace. These pains continually tormenting him, he expired in five days’ time.’

“ The reader will perceive the accordancy of these accounts in various particulars. The

place (Cesarea), the set day, the gorgeous dress, the acclamations of the assembly, the peculiar turn of the flattery, the reception of it, the sudden and critical incursion of the disease, are circumstances noticed in both narratives. The worms, mentioned by Saint Luke, are not remarked by Josephus ; but the appearance of these is a symptom, not unusually, I believe, attending the diseases which Josephus describes, *viz.* violent affections of the bowels.

“ Acts xxiv. 24. ‘And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul.’

“ Joseph. Antiq. lib. xx. c. 6. sect. 1, 2. ‘Agrippa gave his sister Drusilla in marriage to Azizus, king of the Emesenes, when he had consented to be circumcised.—But this marriage of Drusilla with Azizus was dissolved in a short time after this manner :—When *Felix was procurator of Judea*, having had a sight of her, he was mightily taken with her.—She was induced to transgress the laws of her country, and marry Felix.’

“ Here the public station of Felix, the name of his wife, and the singular circumstance of her religion, all appear in perfect conformity with the evangelist.

“ Acts xxi. 30. ‘ And they took Paul, and drew him out of the temple ; and forthwith the doors were shut. And as they went about to kill him, tidings came to the chief captain of the *band*, that all Jerusalem was in an uproar. Then the chief captain came near and commanded him to be bound with two chains, and demanded who he was, and what he had done ; and some cried one thing, and some another, among the multitude : and, when he could not know the certainty for the tumult, he commanded him to be carried into the *castle*. And when he came upon the *stairs*, so it was, that he was borne of the soldiers for the violence of the people.’ ”

“ In this quotation we have the band of Roman soldiers at Jerusalem, their office (to suppress tumults), the castle, the stairs, both, as it should seem, adjoining to the temple. Let us inquire whether we can find these particulars in any other record of that age and place.

“ Joseph. lib. v. c. 5. sect. 8. ‘ Antonia was situated at the angle of the western and northern porticos of the outer temple. It was built upon a rock fifty cubits high, steep on all sides. On that side where it joined to the porticos of the temple, there were *stairs* reaching to each

portico, by which the *guard* descended ; for there was always lodged here a *Roman legion*, and posting themselves in their armor in several places in the porticos, they kept a watch on the people on the feast-days *to prevent all disorders* ; for as the temple was a guard to the city, so was Antonia to the temple.'

"John iv. 20. 'Our fathers,' said the Samaritan woman, 'worshipped in *this mountain* ; and ye say, that Jerusalem is the place where men ought to worship.'

"Joseph. Antiq. lib. xviii. c. 5. sect. 1. 'Commanding them to meet him at *mount Gerizim*, which is by them (the Samaritans) esteemed the most sacred of all mountains.'

"Acts iii. 1. 'Now Peter and John went up together into the temple, at the hour of prayer, being the *ninth hour*.'

"Joseph. Antiq. lib. xv. c. 7. sect. 8. 'Twice every day, in the morning and at the ninth hour, the priests perform their duty at the altar.'

"Acts xv. 21. 'For Moses, of old time, hath, in every city, them that preach him, *being read in the synagogues every sabbath-day*.'

"Joseph. contra Ap. l. ii. 'He (Moses)

gave us the law ; the most excellent of all institutions ; nor did he appoint that it should be heard once only, or twice, or often, but that, laying aside all other works, we should meet together *every week* to hear it read, and gain a perfect understanding of it.'

" Acts xxi. 23. ' We have four men which have a *vow* on them ; them take, and purify thyself with them, that they may *shave their heads*.'

" Joseph. de Bell. l. xi. c. 15. ' It is customary for those who have been afflicted with some distemper, or have labored under any other difficulties, to make a *vow* thirty days before they offer sacrifices, to abstain from wine, and *shave the hair of their heads*.' "

Now these are only a few of the coincidences which Dr. Paley has pointed out between the writers of the New Testament and other historians of the time and country. Can any man say or believe that it is possible for a person, much less for several persons, to sit down and form a tissue of falsehoods, in which the historical dates and events, and the allusions to manners and customs, shall be all accurate? Why, if these are minutely true, shall we doubt the

rest of the story? Does not accuracy in these particulars confirm the accuracy of the whole narrative?

CHAPTER XIII.

Morality of the Gospel.

Keeping in view the character of the evangelists, let us consider the doctrines which they say Christ taught, as well as the manner of his teaching, and ask ourselves whether ignorant, unlettered men could have invented these things.

“There are two opposite descriptions of character under which mankind may generally be classed. The one possesses vigor, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purpose, violent in its resentments.

“The other is meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult, suing for reconciliation where others

would demand satisfaction, giving way to the pushes of impudence, conceding and indulgent to the prejudices, the wrongheadedness, the intractability, of those with whom it has to deal.

“The former of these characters is, and ever hath been, the favorite of the world. It is the character of great men. There is a dignity in it which universally commands respect.

“The latter is esteemed by the world poor-spirited, tame, and abject. Yet so it hath happened, that, with the Founder of Christianity, this latter is the subject of his commendation, his precepts, his examples; and that the former is so in no part of its composition. This, and nothing else, is the character designed in the following remarkable passages: ‘Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also: and whosoever shall compel thee to go a mile, go with him twain: love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.’ This certainly is not common-place morality. It is very original.

It shows at least (and it is for this purpose we produce it) that no two things can be more different than the Heroic and the Christian character.

“Now Christ, as reported in the New Testament, has not only marked this difference more strongly than any preceding writer, but has proved, in contradiction to first impressions, to popular opinion, to the encomiums of orators and poets, and even to the suffrages of historians and moralists, that the latter character possesses the most of true worth.

“It was his love of the same character which our Savior displayed in his repeated correction of the ambition of his disciples; his frequent admonitions, that greatness with them was to consist in humility; his censure of that love of distinction, and greediness of superiority, which the chief persons amongst his countrymen were wont, on all occasions, great and little, to betray. ‘They,’ (the scribes and Pharisees), says he, ‘love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master,

even Christ, and all ye are brethren ; and call no man your father upon the earth, for one is your Father, which is in heaven ; neither be ye called masters, for one is your Master, even Christ ; but he that is greatest among *you*, shall be your servant ; and whosoever shall exalt himself, shall be abased ; and he that shall humble himself, shall be exalted.' ”

All this displays an originality, as well as a wisdom, quite beyond the invention of such men as the evangelists. But let us look at other proofs of a similar kind. Matthew attributes the following words to Christ :

“ ‘ Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but *within* they are full of extortion and excess.—Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness ; even so ye also outwardly appear righteous unto men, but *within* ye are full of hypocrisy and iniquity.’ ”

“ ‘ Out of the heart proceed evil thoughts, murders,’ &c.—‘ These are the things which defile a man.’ ”—Matthew xv. 19.

Now, most moralists fix upon the external

conduct of men as the thing to be regulated : they very seldom go beyond this. But Christ goes to the very origin of our actions. He seeks to make the fountain pure, for his wisdom discovered this to be the only way to make the streams pure. He saw that the best defence against vice was to exclude evil thoughts ; that the surest, nay, the only way to promote virtue was to make the heart virtuous. Nothing can better prove his superior sagacity and his perfect knowledge of human nature, than such preaching as this. If the evangelists were weaving a fiction, how could they conceive and represent a character in whom such greatness of thought appeared? Is not this incredible? Would it not be as difficult to believe, as any miracle, that ignorant and common men could do this?

Again, let us consider the rule of conduct prescribed by our Savior toward our fellow-men.

“ ‘ Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ; this is the

first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'—Matt. xxii. 35—40.

“The second precept occurs in Saint Matthew (xix. 16.) on another occasion similar to this; and both of them on a third similar occasion, in Luke (x. 27.) In these two latter instances, the question proposed was, ‘What shall I do to inherit eternal life?’”

This sentiment of Christ appears to have been established by his followers. Saint Paul says :

“‘If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself;’ and again, ‘For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself.’

“Saint John, in like manner, says, ‘This commandment have we from him, that he who loveth God love his brother also.’

“Saint Peter says : ‘Seeing that ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.’

“And it is so well known as to require no citations to verify it, that this love, or charity, or, in other words, regard to the welfare of others, runs in various forms through all the preceptive parts of the apostolic writings. It is the theme of all their exhortations, that with which their morality begins and ends, from which all their details and enumerations set out, and into which they return.

“And that this temper, for some time at least, descended in its purity to succeeding Christians, is attested by one of the earliest and best of the remaining writings of the apostolical fathers, the epistle of the Roman Clement. The meekness of the Christian character reigns throughout the whole of that excellent piece.

“This sacred principle, this earnest recommendation of forbearance, lenity and forgiveness, mixes with all the writings of that age. There are more quotations in the apostolical fathers, of texts which relate to these points, than of any other. Christ’s sayings had struck them. ‘Not rendering,’ said Polycarp, the disciple of John, ‘evil for evil, or railing for railing, or striking for striking, or curs-

ing for cursing.’ Again, speaking of some whose behavior had given great offence, ‘Be ye moderate,’ says he, ‘on this occasion, and look not upon such as enemies, but call them back as suffering and erring members, that ye save your whole body.’

“ ‘Be ye mild at their anger,’ saith Ignatius, the companion of Polycarp, ‘humble at their boastings, to their blasphemies return your prayers, to their error your firmness in the faith; when they are cruel, be ye gentle; not endeavoring to imitate their ways, let us be their brethren in all kindness and moderation; but let us be followers of the Lord; for who was ever more unjustly used, more destitute, more despised?’

“ Another quality, by which the morality of the Gospel is distinguished, is the exclusion of regard to fame and reputation.

“ ‘Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.’

“ ‘When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.’

“And the rule, by similarity of reasoning, is extended to all other virtues.

“Next to what our Savior taught, may be considered the manner of his teaching : which was extremely peculiar, yet, I think, precisely adapted to the peculiarity of his character and situation. His lessons did not consist of disquisitions ; of any thing like moral essays, or like sermons, or like set treatises upon the several points which he mentioned. When he delivered a precept, it was seldom that he added any proof or argument ; still more seldom that he accompanied it with, what all precepts require, limitations and distinctions. His instructions were conceived in short, emphatic, sententious rules, in occasional reflections, or in round maxims.

“I do not think that this was a natural, or would have been a proper method for a philosopher or a moralist ; or that it is a method which can be successfully imitated by us. But I contend that it was suitable to the character which Christ assumed, and to the situation in which, as a teacher, he was placed. He produced himself as a messenger from God. He put the truth of what he taught upon authority.

In the choice, therefore, of his mode of teaching, the purpose by him to be consulted was *impression*: because conviction, which forms the principal end of our discourses, was to arise in the minds of his followers from a different source, from their respect to his person and authority. Now, for the purpose of impression singly and exclusively, I know nothing which would have so great force as strong and weighty maxims, frequently urged, and often brought back to the thoughts of the hearers. I know nothing that could in this view be said better than ‘Do unto others as ye would that others should do unto you.’ ‘The first and great commandment is, Thou shalt love the Lord thy God ; and the second is like unto it, Thou shalt love thy neighbor as thyself.’

“The *parables* of the New Testament are, many of them, such as would have done honor to any book in the world ; I do not mean in style and diction, but in the choice of the subjects, in the structure of the narratives, in the aptness, propriety and force of the circumstances woven into them ; and in some, as that of the good Samaritan, the prodigal son, the Pharisee and the publican, in a union of pathos

and simplicity, which, in the best productions of human genius, is the fruit only of a much exercised and well cultivated judgment.

“ *The Lord's prayer*, for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, is without an equal or a rival.”

Now let us ask, whence did these things come? Did the evangelists invent them? Could such men surpass all ages before and after, in the delineation of greatness of character, in sublimity of moral conception, in excellence of composition? To suppose this is to suppose something more than a miracle, for it involves the idea that impostors did what was beyond their capacity, and acted in contradiction to all the motives which can be supposed to influence such persons.

The only conclusion to which a sound judgment can possibly come is, that such a being as Christ appeared, that the evangelists saw and heard him, and that they faithfully reported what they saw and heard. Considering this as clearly proved, let us now consider a little more attentively the character of Christ.

CHAPTER XIV.

The purity of Christ's character.

The character of Jesus Christ is without a blot. As represented by his friends and enemies, he is never charged with any vice. "Not a reflection upon his moral character, not an imputation or suspicion of any offence against perfect purity, appears for five hundred years after his birth. This faultlessness is more peculiar than we are apt to imagine. Some stain pollutes the morals or the morality of almost every other teacher, and of every other lawgiver. Zeno the stoic, and Diogenes the cynic, fell into the foulest impurities; of which also Socrates himself was more than suspected. Solon forbade unnatural crimes to slaves; Lycurgus tolerated theft as a part of education. Aristotle maintained the general right of making war upon barbarians. The elder Cato was remarkable for the ill usage of his slaves. One loose principle is found in almost all the Pagan moralists; and is distinctly

perceived in the writings of Plato, Xenophon, Cicero, Seneca, Epictetus ; and that is, the allowing, and even the recommending to their disciples, a compliance with the religion, and with the religious rites, of every country into which they came. In speaking of the founders of new institutions, we cannot forget Mahomet. His licentious transgressions of his own licentious rules ; his abuse of the character which he assumed, and of the power which he had acquired, for the purpose of personal and privileged indulgence ; his avowed claim of a special permission from heaven of unlimited sensuality, is known to every reader, as it is confessed by every writer, of the Moslem story.

“ In the histories which are left us of Jesus Christ, although very short, and although dealing in narrative, and not in observation or panegyric, we perceive, beside the absence of every appearance of vice, traces of devotion, humility, benignity, mildness, patience, and prudence.

“ Thus we see the *devoutness* of his mind, in his frequent retirement to solitary prayer ;¹ in his habitual giving of thanks ;² in his refer-

¹ Matt. xiv. 23. Luke ix. 28. Matt. xxvi. 36. ² Matt. xi. 25. Mark viii. 6. John vi. 23. Luke xxii. 17.

ence of the beauties and operations of nature to the bounty of Providence;¹ in his earnest addresses to his Father, more particularly that short but solemn one before the raising of Lazarus from the dead;² and in the deep piety of his behavior in the garden, on the last evening of his life:³ his *humility*, in his constant reproof of contentions for superiority:⁴ the *benevolence* and affectionateness of his temper, in his kindness to children;⁵ in the tears which he shed over his falling country,⁶ and upon the death of his friend;⁷ in his noticing of the widow's mite;⁸ in his parables of the good Samaritan, of the ungrateful servant, and of the Pharisee and publican, of which parables no one but a man of humanity could have been the author: the *mildness* and lenity of his character as discovered in his rebuke of the forward zeal of his disciples at the Samaritan village;⁹ in his expostulation with Pilate;¹⁰ in his prayer for his enemies at the moment of his suffering,¹¹ which, though it has been since very properly and frequently imitated, was then, I apprehend, altogether new.

¹ Matt. vi. 26—28. ² John xi. 41. ³ Matt. xxvi. 36—47.
⁴ Mark ix. 33. ⁵ Mark x. 16. ⁶ Luke xix. 41. ⁷ John xi. 35.
⁸ Mark xii. 42. ⁹ Luke ix. 55. ¹⁰ John xix. 11. ¹¹ Luke xxiii. 34.

“ His *prudence* is discerned, where prudence is most wanted, in his conduct on trying occasions, and in answers to artful questions. Of these, the following are examples :—His withdrawing, in various instances, from the first symptoms of tumult,¹ and with the express care, as appears from Saint Matthew,² of carrying on his ministry in quietness ; his declining every species of interference with the civil affairs of the country, which disposition is manifested by his behavior in the case of the woman caught in adultery,³ and in his repulse of the application which was made to him to interpose his decision about a disputed inheritance :⁴ his judicious, yet, as it should seem, unprepared answers, will be confessed in the case of the Roman tribute ;⁵ in the difficulty concerning the interfering relations of a future state, as proposed to him in the instance of a woman who had married seven brethren ;⁶ and, more especially, in his reply to those who demanded from him an explanation of the authority by which he acted, which reply consisted in pro-

¹Matt. xiv. 22. Luke v. 15, 16. John v. 13. vi. 15. ²Chap. xii. 19. ³John viii. 1. ⁴Luke xii. 14. ⁵Matt. xxii. 19. ⁶Matt. xxii. 23.

pounding a question to them, situated between the very difficulties into which they were insidiously endeavoring to draw *him*.¹

“Our Savior’s lessons, besides what has already been remarked in them, touch, and that oftentimes by very affecting representations, upon some of the most interesting topics of human duty and of human meditation : upon the principles by which the decisions of the last day will be regulated ;² upon the superior, or rather the supreme, importance of religion ;³ upon penitence, by the most pressing calls and the most encouraging invitations ;⁴ upon self-denial,⁵ watchfulness,⁶ placability,⁷ confidence in God,⁸ the value of spiritual, that is, of mental worship,⁹ the necessity of moral obedience, and the directing of that obedience to the spirit and principle of the law, instead of seeking for evasions in a technical construction of its terms.”¹⁰

“If we extend our argument to other parts of the New Testament, we may offer, as

¹Matt. xxi. 23, &c. ²Matt. xxv. 31, &c. ³Mark viii. 35. Matt. vi. 31—33. Luke xii. 4, 5. 16—21. ⁴Luke xv. ⁵Matt. v. 29. ⁶Mark xiii. 37. Matt. xxiv. 42.—xxv. 13. ⁷Luke xvii. 4. Matt. xviii. 33. &c. ⁸Matt. vi. 25—30. ⁹John iv. 23, 24. ¹⁰Matt. v. 21.

amongst the best and shortest rules of life, or, which is the same thing, descriptions of virtue, that have ever been delivered, the following passages :

“ ‘ Pure religion, and undefiled, before God and the Father, is this ; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’¹

“ ‘ Now the end of the commandment is, charity, out of a pure heart and a good conscience, and faith unfeigned.’²

“ ‘ For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.’³

“ Enumerations of virtues and vices, and those sufficiently accurate, and unquestionably just, are given by Saint Paul to his converts in three several epistles.⁴

“ The relative duties of husbands and wives, of parents and children, of masters and servants, of Christian teachers and their flocks, of governors and their subjects, are set forth by

¹James i. 27. ²1 Tim. i. 5. ³Tit. ii. 11, 12. ⁴Gal. v. 19. Col. iii. 12. 1 Cor. xiii. .

the same writer,¹ not indeed with the copiousness, the detail, or the distinctness, of a moralist, who should, in these days, sit down to write chapters upon the subject, but with the leading rules and principles in each; and, above all, with truth, and with authority.

“ Lastly, the whole volume of the New Testament is replete with *piety*; with, what were almost unknown to heathen moralists, *devotional virtues*, the most profound veneration of the Deity, an habitual sense of his bounty and protection, a firm confidence in the final result of his counsels and dispensations, a disposition to resort, upon all occasions, to his mercy, for the supply of human wants, for assistance in danger, for relief from pain, for the pardon of sin.”

Now, let any man reflect upon these things well; let him consider that at the time Christ preached, such doctrines as his were unknown; such a character as his had never appeared; and since his time, amid all the inventions and improvements of more enlightened ages, nothing equal to his character for purity and piety, nothing equal to his morality, has appeared among mankind. And was this individual an impos-

¹Eph. v. 33. vi. 1, 5. 2 Cor. vi. 6, 7. Rom. xiii.

tor? Was he a mere enthusiast? Let common sense give the answer.

CHAPTER XV.

Miracles of Christ. The rapid extension of his religion. Inferences.

It has been proved that the New Testament histories of Christ are genuine and authentic ; that they are moreover faithful histories of what the evangelists really saw, and are therefore true. No reasonable doubt can therefore exist that Christ really performed the miracles attributed to him.

These were performed in the presence of hundreds of witnesses. There could have been no trick, no sleight of hand, no juggling. These things were seen by the apostles. They believed them. They proved this by going forth to the world to proclaim Christ and his doctrines. They encountered every obstacle, suffered every privation and danger, and some of them died, to attest the sincerity of their convictions, and the truth of Christ's miracles. These men could not have been deceived.

The apostles set forth the miracles of Christ, immediately after his death, at Jerusalem, where, if they were fictitious, they must have been met by contradiction, and overwhelmed with confusion. They also preached the resurrection of Christ. If this too were a falsehood, why did the Jews not produce the body of Christ, and thus put to shame the propagators of what they contended to be a falsehood? Their failing to do this, is conclusive against them. The government officers, who superintended Christ's execution, had charge of his body, and if it did not disappear as related, they must have had it in their keeping, and could easily have brought it forward to refute the story of his resurrection. But they did not do this, and no reason can be assigned for it, but that of Christ's resurrection, which put his body beyond their power. And consider that at Jerusalem, where the best possible means existed for testing the truth of what the apostles asserted, Christianity commenced, and was there first propagated, and there had the most sudden and pervading success. Let us see how it began and progressed.

“ The first assembly which we meet with of

Christ's disciples, and that a few days after his removal from the world, consisted of 'one hundred and twenty.' About a week after this, 'three thousand were added in one day;' and the number of Christians publicly baptized, and publicly associating together, was very soon increased to 'five thousand.' 'Multitudes, both of men and women, continued to be added;' 'disciples multiplied greatly,' and 'many of the Jewish priesthood, as well as others, became obedient to the faith;' and this within a space of less than two years from the commencement of the institution.

"By reason of a persecution raised against the church at Jerusalem, the converts were driven from that city, and dispersed throughout the regions of Judea and Samaria. Wherever they came, they brought their religion with them; for our historian informs us that 'they that were scattered abroad, went every where preaching the word.'

"Hitherto the preaching of the Gospel had been confined to Jews, to Jewish proselytes, and to Samaritans. And I cannot forbear from setting down in this place an observation of Mr. Bryant, which appears to me to be perfectly

well founded :—‘ The Jews still remain ; but how seldom is it that we can make a single proselyte ! There is reason to think, that there were more converted by the apostles in one day, than have since been won over in the last thousand years.’

“ It was not yet known to the apostles that they were at liberty to propose the religion to mankind at large. That ‘mystery,’ as Saint Paul calls it, and as it then was, was revealed to Peter by an especial miracle. It appears to have been about seven years after Christ’s ascension, that the Gospel was preached to the Gentiles of Cesarea. A year after this, a great multitude of Gentiles were converted at Antioch in Syria. The expressions employed by the historian are these :—‘ A great number believed, and turned to the Lord ;’ ‘ much people was added unto the Lord ;’ ‘ the apostles Barnabas and Paul taught much people.’ Upon Herod’s death, which happened in the next year, it is observed, that ‘ the word of God grew and multiplied.’ Three years from this time, upon the preaching of Paul at Iconium, the metropolis of Lycaonia, ‘ a great multitude both of Jews and Greeks believed ;’ and after-

ward, in the course of this very progress, he is represented as 'making many disciples' at Derbe, a principal city in the same district.

"Three years after this, which brings us to sixteen after the ascension, the apostles wrote a public letter from Jerusalem to the Gentile converts in Antioch, Syria, and Cilicia, with which letter Paul travelled through these countries, and found the churches 'established in the faith, and increasing in number daily.' From Asia, the apostle proceeded into Greece, where, soon after his arrival in Macedonia, we find him at Thessalonica; in which city, 'some of the Jews believed, and of the devout Greeks a great multitude.' We meet also here with an accidental hint of the general progress of the Christian mission, in the exclamation of the tumultuous Jews of Thessalonica, 'that they, who had turned the world upside down, were come thither also.' At Berea, the next city at which Paul arrives, the historian, who was present, informs us that '*many* of the Jews believed.'

"The next year and a half of Saint Paul's ministry was spent at Corinth. Of his success in that city, we receive the following intimations: 'that *many* of the Corinthians believed

and were baptized ;’ and ‘ that it was revealed to the apostle by Christ, that he had *much* people in that city.’ Within less than a year after his departure from Corinth, and twenty-five years after the ascension, Saint Paul fixed his station at Ephesus, for the space of two years and something more. The effect of his ministry in that city and neighborhood drew from the historian a reflection, how ‘ mightily grew the word of God and prevailed.’ And at the conclusion of this period, we find Demetrius at the head of a party, who were alarmed by the progress of the religion, complaining, that ‘ not only at Ephesus, but also throughout all Asia (*i. e.* the province of Lydia, and the country adjoining to Ephesus), this Paul hath persuaded and turned away much people.’ Beside these accounts, there occurs, incidentally, mention of converts at Rome, Alexandria, Athens, Cyprus, Cyrene, Macedonia, Philippi.

“ This is the third period in the propagation of Christianity, setting off in the seventh year after the ascension, and ending at the twenty-eighth. Now lay these three periods together, and observe how the progress of the religion by these accounts is represented. The institution,

which properly *began* only after its author's removal from the world, before the end of thirty years had spread itself through Judea, Galilee, and Samaria, almost all the numerous districts of the Lesser Asia, through Greece, and the islands of the Ægean Sea, the sea-coast of Africa, and had extended itself to Rome, and into Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Lydda, Saron, the number of converts is intimated by the expressions, 'a great number,' 'great multitude,' 'much people.' Converts are mentioned, without any designation of their number, at Tyre, Cesarea, Troas, Athens, Philippi, Lystra, Damascus. During all this time, Jerusalem continued not only the centre of the mission, but a principal seat of the religion."

We need not pursue this subject, for we know that Christianity continued to increase, till in these countries it overturned the pagan idolatry and became the religion of the Roman court. But let us consider the amazing extent of its increase, in the face of opposition and persecution, within 30 years; and that, too, in the very place of its origin, where the best

means existed for testing the truth of the statements upon which it rested. The subject was of course discussed ; the learning, and power, and talent, were on the side of opposition ; yet Christianity prevailed.¹ Is it possible to believe that it was established by falsehood, by trick, by fanaticism ? Could these produce such amazing results ? Is it not more philosophic, more consonant to reason and common sense, to see in all this the fruits of the miracles, preaching, death and resurrection of

¹It may be said that the prevalence of a religion does not necessarily prove its truth, for Mahometanism prevailed, though it is an imposition. But Mahometanism was not founded upon miracles. Mahomet himself laid little stress upon real miracles ; and it is certain that his followers were not won over by any such belief. Mahomet was rich, and conducted his schemes with all the art of a politician. The Arabians were already believers in the Bible, and Mahomet took full advantage of this belief. He made all his followers soldiers, and his early proselytes were rewarded with riches, honor and power. He also addressed the imagination in a manner to captivate the fancy of a luxurious people. While he threatened the most dreadful torments to unbelievers, he promised a paradise of voluptuous bliss to his faithful followers. But his highest heaven he assigned to them that fought his battles. In this way, and by the aid of great abilities, he founded his religion, which, however, has never prevailed but with ignorant nations. Christianity, on the contrary, has prevailed in the most civilized countries, and flourished most in the most intelligent ages. Its history, therefore, is as different from Mahometanism as its origin.

Christ, established by the testimony of thousands of witnesses to his ministry, and all aided by the Spirit of God?

CHAPTER XVI.

Prophecies concerning Christ.

In the 52d and 53d chapters of Isaiah, are the following passages :

“ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

“ As many as were astonished at thee ; (his visage was so marred more than any man, and his form more than the sons of men :))

“ So shall he sprinkle many nations ; the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard shall they consider.

“ Who hath believed our report ? and to whom is the arm of the Lord revealed ?

“ For he shall grow up before us as a tender plant, and as a root out of a dry ground : he

hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

“ He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.

“ Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.

“ But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.

“ All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

“ He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

“ He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

“ And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.

“ Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

“ He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

“ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.”

“ These words are extant in a book purporting to contain the predictions of a writer who lived seven centuries before the Christian era.

“ That material part of every argument from prophecy, namely, that the words alleged were actually spoken or written before the fact to which they are applied took place, or could

by any natural means be foreseen, is, in the present instance, incontestable. The record comes out of the custody of adversaries. The Jews, as an ancient father well observed, are our librarians. The passage is in their copies, as well as in ours. With many attempts to explain it away, none has ever been made by them to discredit its authenticity.

“The *application* of the prophecy to Christ and the Gospel history is plain and appropriate. Here is no double sense; no figurative language, but what is sufficiently intelligible to every reader of every country.

“There are other prophecies of the Old Testament, interpreted by Christians to relate to the Gospel history, which are deserving both of great regard, and of a very attentive consideration.

“Another argument from prophecy is founded upon our Lord’s predictions concerning the destruction of Jerusalem, recorded by three out of the four evangelists.

“Luke xxi. 5—25. ‘And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come in which

there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived, for many shall come in my name, saying, I am Christ; and the time draweth near: go ye therefore not after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by-and-by.

“ ‘Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights, and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed, both by parents, and brethren, and kinsfolk, and friends ; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

“ ‘And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days : for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.’ ”

“ In terms nearly similar, this discourse is related in the twenty-fourth chapter of Matthew, and the thirteenth of Mark. The prospect of the same evils drew from our Savior,

on another occasion, the following affecting expressions of concern, which are preserved by Saint Luke (xix. 41—44.): ‘ And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.’

“These passages are direct and explicit predictions. References to the same event, some plain, some parabolical, or otherwise figurative, are found in divers other discourses of our Lord.

“The general agreement of the description with the event, viz. with the ruin of the Jewish nation, and the capture of Jerusalem under Vespasian, thirty-six years after Christ’s death, is most evident; and the accordancy in various articles of detail and circumstances has been shown

by many learned writers. It is also an advantage to the inquiry, and to the argument built upon it, that we have received a copious account of the transaction from Josephus, a Jewish and contemporary historian, whose description agrees with Christ's prophecy. This part of the case is perfectly free from doubt. The only question which, in my opinion, can be raised upon the subject, is whether the prophecy was really delivered *before* the event. In regard to this it may be remarked, that the judgment of antiquity, though varying in the precise year of the publication of the three Gospels, *concurs* in assigning them a date prior to the destruction of Jerusalem."

Who that reads the prophecies of Isaiah and others respecting the Messiah, and sees their fulfilment in Jesus Christ; who that reads his prediction of the destruction of Jerusalem, and finds the event to follow the prophecy, can doubt the divinity of his character and mission?

CHAPTER XVII.

Review of the arguments respecting the New Testament.

Let us now review the arguments we have brought forward, and see what a weight of evidence there is in favor of the authenticity and veracity of the New Testament, and how clearly the divine origin of Christianity is demonstrated.

In the first place it was shown that a revelation of God's will, more full than is made manifest by the light of nature, was needed by man, and it was inferred from analogy that it was reasonable to expect such a revelation.

We have seen that Tacitus, an accredited Roman historian, states the fact that Christ was executed in Judea for his religion, and that the Christian faith rapidly increased and extended itself to other countries. Here is a confirmation of a material portion of the New-Testament history, furnished by an unbeliever.

We have seen that the only plausible account of Christ and the commencement of Christianity, that has been set up, is that of the New Testament ; for no other is brought forward by friend

or foe. As Christianity did originate, as Christ lived and died for his religion, and as there is no credible rival story of these things, how can we reject that of the New Testament?

In confirmation of this, we find that all the Christian writers, from those who were companions of the apostles to the latest times, speak as if the New-Testament account was the true one, and the only one.

To prove that the books of the New Testament are genuine and authentic, that is, written by those to whom they are attributed, we have shown that there were, in very early times, multitudes of copies, in countries widely separated; and that they were found in many languages. The style is also appropriate to their reputed authors. Christian writers and churches very early came to an agreement upon the subject. They are quoted by early writers, as of the highest authority; they were early collected into a volume; they were publicly read and expounded in the assemblies of the early Christians; they were received by different sects of Christians, were appealed to by them, and were attacked by their enemies, as containing the creed of the Christians. All these circum-

stances seem to afford conclusive evidence of their authenticity—for all those who had the best opportunity to judge, concur in one opinion on this point.

In proof of the truth or veracity of the New-Testament history, we have adduced the candor of the writers ; the naturalness of their mode of writing ; the wonderful unity or harmony of Christ's character ; the remarkable accuracy of the historical details and allusions to manners and customs, when compared with Jewish writers ; the originality, wisdom and elevation of Christ's doctrine, entirely beyond the capacity of the evangelists to invent ; the purity and exaltation of Christ's character, the greatest ever conceived, and above all human invention ; the rapid extension of Christianity in Jerusalem and Judea, where the best possible means for investigating its claims existed, and where conviction, founded upon evidence, must have been, in part, the means of propagating it.

To prove the divine mission of Christ, we might refer to his morality ; to the originality and sublimity of his doctrines ; to the purity of his character, surpassing every human example ; to his incontestable miracles ; to the prophecies

of the Old Testament, uttered before he came, and literally fulfilled in him ; to his own remarkable prophecy of the destruction of Jerusalem, which afterwards came to pass as he had predicted ; to the success and final triumph of his religion, aided by no wealth, or power, or artifice,—yet opposed by interested governments, potentates, priests, by established prejudices, and the suggestions of the selfish human heart.

Is it possible for all these signs and evidences of truth to fail? If a person embraces the belief that the New Testament is a fable and Christ an impostor, does he not take the improbable and incredible side of the question? Let a person consider how difficult it is for a rogue to fabricate a story without exposing himself to certain detection, and he will see the force of demonstration which belongs to this accumulated evidence, in favor of the truth of the New Testament.

How difficult is it for a counterfeiter even of bank notes to escape exposure! How nearly impossible for a murderer to secure himself from discovery! How easily all the artifices and disguises of thieves, robbers and pickpock-

ets, in framing their stories, are frustrated! And yet the Gospel has stood to this day, defying every charge of inconsistency, every refutation of fact, every contradiction from history! Every engine of wit, malice, ridicule, logic, criticism, eloquence, learning, and ingenuity, has been brought to bear upon it, without avail. It has stood the test of time, the sifting of ages. Is such a work now to be set down as only a cunningly devised fable? A man who wishes to escape receiving the greatest of miracles, must believe the story of the evangelists; for never has such a weight of evidence been accumulated in favor of a falsehood, as prophecy, history, analogy, and human events have heaped up in favor of the truth of the New Testament, and the divinity of Christ's mission. If these evidences lie, then a miracle has been performed to which human history furnishes no parallel; then human reason is a misguiding light, and the acknowledged tests of truth are but evidences of falsehood.

CHAPTER XVIII.

Inspiration of the New-Testament books.

Having come to the conclusion that the books of the New Testament are historically true, and that Christ was a divine messenger, we come now to consider whether the writers of these works were inspired by the Spirit of God, and whether the doctrines therein contained lay just claim to the belief and observance of mankind.

The divine authority of Christ is proved by the prophecies concerning him; by the miracles he wrought; by the sublimity and originality of his doctrines, his morality and his character. We cannot doubt then that he was sent of God. And for what purpose was he sent? Unquestionably to reveal truth; for God would not grant such power as Christ possessed and exercised to an impostor or a fanatic. God would not have bestowed the gift of prophecy upon Isaiah and others to predict the coming of Christ, and persuade mankind to believe in him, if he was to be a deceiver or a cheat.

We are bound then to consider Christ as delivering the WORD OF GOD : but the question now before us is, did the evangelists accurately represent what Christ said? We have the best reason to believe that they did, and that in writing their histories they were aided by the Spirit of God, and thus preserved from essential error. This is the view taken of the Gospels by the early Christians, those who had communion with the apostles, and who had the best possible means of knowing the truth. Besides, the general harmony of the Gospels in every material respect ; the simplicity and beauty of the narratives ; the unity with which Christ's doctrines are represented, and the power with which his exalted character is delineated ; the remarkable preservation of these books ; their efficacy in elevating and purifying the heart, attested by Christians of all ages ;—these are considered incontestable evidences that the Spirit of God has ever watched over these writings—inspiring them in the first instance, and guarding them from destruction or essential mutation in after times.

Some of the same arguments apply to the Acts of the Apostles and the Epistles ; besides

duced philosophers and poets—who even now challenge the admiration of mankind,—were groping in religious and moral darkness, unable to discover even a ray of that glorious light, which all this time was shining in the books of the Old Testament among the obscure, illiterate, despised Jews ?

Let us make a comparison. Homer is admitted to have been a man of great genius. He is usually regarded as the greatest and most sublime poet that ever lived. His works have come down to us, nearly perfect. They indeed display a vigor of fancy, a power of invention, a knowledge of human nature, fully entitling him to the great name that is assigned to him.

A considerable portion of his works are devoted to religious topics. His system of theology is, that there are a multitude of gods and goddesses, over whom there is one great presiding deity. These he has portrayed with all the force of his inimitable pencil. And yet what are they ? The sublimest conceptions of this master-poet represent the best and greatest of these deities as filled with the vil-

est of human passions, and tarnished with the coarsest and grossest of human vices.

In religion, then, Homer is a child ; with the powerful wing of genius, he cannot rise above the vulgar theology of his day and generation ; his noblest conception of God is Jupiter, who would, on earth, be a very bad, unprincipled and despicable man.

Homer is reputed to have lived about 900 years before Christ, and to have been brought up among a people more civilized and farther advanced in knowledge than the Jews at the same period of time. He appears also to have been a man of considerable learning, and has been thought to have travelled in Egypt, then the great centre of civilization and philosophy.

About the same age, or perhaps 100 years after, Isaiah, the prophet of the Jews, flourished. He was not a man of genius ; he had no advantages of general instruction ; he was inferior to Homer in knowledge and learning ; he had had no advantages from travel, or intercourse with enlightened people. In every thing belonging to education, he was far below the children in our common schools, for they are taught a vast deal that Isaiah never knew.

And yet Isaiah, in his conceptions of the Deity, not only put Homer to the blush, but no after age has been able to rival his pages. He not only conceived the grand idea of **ONE GOD**, the truth of which subsequent ages have demonstrated, but he delineated God's character with a beauty, power and sublimity, that has never been equalled. Let us quote a few passages.

“Thus saith God the **LORD**, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: **I the LORD** have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. **I am the Lord**: that is my name: and my glory will I not give to another, neither my praise to graven images.”—*Isaiah*, ch. xlii.

“**I am the Lord**, and there is none else, there is no God besides me: **I girded thee**,

though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee

shall bow, every tongue shall swear.”—*Isaiah*, ch. xlv.

“For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

“Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.”—*Isaiah*, ch. li.

Now let any one read these verses and compare them with all that heathen antiquity has produced respecting the Deity, and let him say how an ignorant man, in an unlettered age

and among an unenlightened people, could have risen to conceptions, so lofty in themselves, and so superior to all that his cotemporaries produced, but by the aid of inspiration. What could have made Isaiah so much greater than Homer, but this ?

CHAPTER XX.

The prophet Habakkuk.

Let me make a few extracts from the prophet Habakkuk, who flourished about a century after Isaiah. I will give them according to the translation of Archbishop Newcombe. They are from the third chapter.

“ God came from Teman,
And the Holy One from Mount Paran :
His glory covered the heavens,
And the earth was full of his praise.
His brightness was as the light :
Rays streamed from his hand ;
And there was the hiding-place of his power.
Before him went the pestilence,
And flashes of fire went forth after him.
He stood and measured the earth ;
He beheld, and drove asunder the nations.

And the everlasting mountains were scattered,
The perpetual hills bowed down,
The eternal paths were trodden by him.

* * * * *

The mountains saw thee, and were troubled ;
The overflowing of waters passed away :
The deep uttered its voice,
It lifted up its hands on high.

The sun and the moon stood still in their habitation
In the light of thine arrows they vanished,
In the brightness of the lightning of thy spear !
In indignation thou didst march through the land,
In wrath thou didst thresh the heathen.
Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed.

* * * * *

Although the fig-tree shall not flourish,
And there be no produce in the vines ;
The fruit of the olive shall fail,
And the fields shall yield no food ;
The flocks shall be cut off from the fold,
And there be no herd in the stalls ;
Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
The Lord Jehovah is my strength.
He will make my feet like hind's feet,
He will cause me to tread on mine high places."

These are the words of another Jewish prophet ; and what is there in any ancient heathen writer that gives us such sublime ideas of God ?

And how was this obscure man able to surpass the boasted genius of Greece and Rome ; how did he transcend all that the human mind has since been able to produce, but through the gift of inspiration ?

CHAPTER XXI.

The Old Testament continued. Prophecies. Babylon. The Arabs. Jews. Other prophecies.

Another proof of the inspiration of the books of the Old Testament is derived from prophecies, afterwards fulfilled. I have introduced an example in Isaiah's prophecy, respecting our Savior, which I have shown to have been literally fulfilled ; and might quote other passages from the same prophet, and from others, applicable to Christ, and as clearly verified. But I will select one or two other instances, where the incontestable proof of fulfilment exists in our own day.

In the time of Isaiah, Babylon, situated upon the river Euphrates, was a city of the greatest magnificence. It was about forty-eight miles in circumference, and was de-

fended by walls of vast height and thickness. It was the capital of the great empire of Assyria, and was enriched by her emperors with the spoils of the East. It was indeed a great and proud city, and rejoiced in its splendor. Nothing could seem more improbable than that this metropolis should be destroyed, and the very place where it stood become a scene of desolation ; yet the prophet lifted up his voice and pronounced its doom, in the following remarkable passages :

“ The noise of a multitude in the mountains, like as of a great people ; a tumultuous noise of the kingdoms of nations gathered together : the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.

“ Howl ye ; for the day of the Lord is at hand ; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt ; and they shall be afraid ; pangs and sorrows shall take hold of them ; they shall be in pain as a woman that travaileth : they shall be amazed

one at another ; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity ; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

" And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there : but wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : and her

time is near to come, and her days shall not be prolonged.”—*Isaiah*, ch. xiii.

About a hundred years after this prediction, Babylon was taken by Cyrus, king of Persia, and from that time it continued to decline. It gradually sunk into insignificance, and, in spite of attempts to revive its former splendor, it at last became a heap of ruins. Modern travellers have frequently visited the spot, and they tell us that the scene corresponds literally with the preceding predictions. In the desolation which now marks the site of the ancient city there are numerous caves, where even the identical birds and animals mentioned by *Isaiah* are found to have taken up their abode. Here, then, is an existing witness to the literal truth and exact fulfilment of prophecy, that cannot be resisted.

To this I could easily add other instances equally striking. It was predicted by one of the prophets, of *Ishmael's* descendants, that “their hand should be against every man, and every man's hand against them.” The Arabs are the posterity of *Ishmael*, a wild and wandering race, living apart from the rest of the world, and robbing those they meet. This is

their character, and it has been so for ages. Could any thing be more descriptive of this peculiar people than this prophecy, uttered of them thousands of years ago ?

The Jews, too, afford a wonderful proof of the truth of ancient predictions. It was said that "they should be plucked from off their own land, and removed into all the kingdoms of the earth," and behold it is done. It was said that they should "be led away captive into all nations, and Jerusalem be trodden down of the Gentiles ;" and this is literally accomplished. Other passages speak of their final restoration to Jerusalem, the land of their fathers ; and scattered as they are, they are still a distinct people, and seem to stand ready for the appointed time to fulfil this prediction.

CHAPTER XXII.

Review of the argument for the truth and inspiration of the Old Testament.

The claim of the Old-Testament books, to be regarded as "given by inspiration," rests then upon very strong grounds. This claim

had been maintained by the Jews for ages, and Christ, with his apostles, expressly sanctioned it. The testimony of witnesses, shown to have been sent of God, ought to be conclusive.

But the argument is strongly fortified by other considerations. These books contained ideas entirely above the ages in which they were produced. If we do not refer their origin to inspiration, it is impossible to account for them. While all other nations were in total religious darkness, a light is kindled in the midst of one of the most ignorant and unenlightened of all nations, by obscure and illiterate men, which gathers brightness as time advances, and at length, rising to the sky, becomes the sun of even our enlightened age! Could such a light be created by ignorance and weakness, among a people remarkable for their intellectual degradation? It would seem that one might positively answer in the negative. The most rational supposition surely is, that God supplied the fire, by which his ministers kindled the light of truth, and which since, aided by a clearer revelation, has illuminated the world. It was inspiration, then, that gave Isaiah the advantage over Homer, and

enabled a man of common mould to surpass the greatest human genius, as much as a giant's strength is superior to an infant's ; that bestowed on the minstrelsy of Habakkuk, a sublimity which no earth-strung lyre can rival. It was the books of the Old Testament that elevated the minds of the Jews to the one true God, while the learned Egyptians were worshippers of serpents and monkeys, and while the polished Greeks and magnificent Romans, were led captive by the polluted and polluting rites of imaginary divinities.

To this satisfactory argument, we add the proofs derived from prophecy. We have shown that the power of foretelling events was actually given to the Jewish prophets : we know that their predictions were uttered thousands of years ago, and we have before us enduring witnesses to their literal fulfilment. What higher evidence can be given of divine inspiration, than a power which enables man to penetrate the depths of the future, and reveal what is to come to pass ? This is the attribute of God alone, and he who possesses it, comes to us with God's seal set to his commission.

Thus the proofs of the divine origin of the Old Testament are threefold—consisting of the testimonies of Christ and his apostles ; the sublimity of its doctrines and its superiority to all cotemporary human productions, or human productions of any age ; and the gift of prophecy, possessed by many of its writers. These three strands, like those which are twisted together in a cable, render the argument so strong, that the human understanding may safely attach to it its anchor of faith, fearing not that the tempest shall ever prevail against it.

CHAPTER XXIII.

The Bible then is true : it has approved itself to the minds of millions, as a divine revelation ; and all the discoveries of modern science but confirm its veracity.

The Bible then is true : it is the WORD of GOD. It is so received, by the mass of mankind, among the most highly educated nations of the world. It has been attacked, but it has come off triumphant in every trial. Investigation has only served to multiply the proofs of its veracity. Time, which tests the validity of

every institution, and which has exploded a multitude of errors once entertained by mankind, has sanctioned the scriptures, and is continually adding to the evidences of their divine origin.

It is now more than seventeen centuries since the Bible was completed. From that time it has been received as a revelation from Heaven, by all Christians. And how many millions of individuals have found it to be all they could hope or desire in a revelation of God's will! How many millions have found in its sacred pages consolations and joys which the world could neither give nor take away! We have the testimony of millions of former ages, and of millions now on the earth, that the Bible has proved itself to them, in their own experience, to be possessed of a power beyond all other writings, a power which elevates them above the fears or hopes, the joys or sorrows, of this life.

There is another evidence, of a negative kind, unfolded by time, which is, however, very strong in favor of the scriptures. These were all written long ago, when science was in its infancy. Astronomy, Geography, Natural His-

tory, Geology, now so well understood even by schoolboys, were then but partially comprehended. Even in the time of Christ, not one third part of the surface of the globe had been traversed by man ; the shape of this earth was unknown ; the solar system and its revolutions were not reached even by conjecture. The animal races had not been scientifically investigated, and the structure of the earth, as unfolded by modern geology, had not been the subject of inquiry.

Yet in respect to most of these topics, we find numerous passages in the Old and New Testament. How is it to be accounted for, that these writers have been preserved from running into fatal mistakes, when they were discoursing upon things of which they, with the age, were ignorant, but which modern science has unfolded? To my mind this argument is of great weight. I do not see how it is possible to resist the obvious inference that God's Spirit has presided over every page of the Bible and protected it from fatal error. If the Bible had been a mere human production, the work as it is of about thirty different persons, it seems to me certain that it must have contained

statements that would have been flatly contradicted by facts resulting from modern discovery.

CHAPTER XXIV.

Difficulties answered.—Conclusion.

If the evidence in favor of the Bible is thus so strong, why should any person reject it? I know it is said there are difficulties. There are some passages in one part of the Bible which at first sight seem to contradict others; some parts, also, are obscure and of doubtful interpretation. Beside, Christians, who believe the Bible, do not conform fully to its precepts; Christians too are divided as to its meaning in certain important respects. Christian nations, like others, engage in war, and are marked with prevalent vices. Miracles are objected to as hard to be believed.

These, and other difficulties, have often been urged against the scriptures. I am willing to admit that they are difficulties; but there are four obvious answers to be made, and they ought to be satisfactory.

The *first* is, that all these allegations against the Bible have been fully and fairly investigated, both by ministers of religion and by laymen, and have been satisfactorily reconciled with the substantial truth of the sacred scriptures.

The *second* is, that the difficulties suggested are rather apparent than real; and there is abundant evidence that, to a candid and well-disposed mind, they are by no means insuperable. A person who sits down to the reading of the scriptures, with a perfect willingness to receive the truth and abide by the result, is never driven by these difficulties to infidelity. In religion, God may deal with man as in nature. To gain the good things of life, we must sow, and toil, and cultivate, else we cannot enjoy the harvest. God has not, in this, taken away the necessity of exertion to man, for man's constitution requires exertion. So in religion God has not taken away man's free agency. He has not revealed his will in such a manner as to *compel* belief, so that in belief there is no exercise of the will, and therefore no virtue. But God has given to man good and satisfactory proofs that in the Bible he has

bestowed a revelation of his will, and if man will, as in nature, cultivate these proofs with a willingness to reap the harvest, he will surely be blest with success. Beside, we may believe that the difficulties in religion have led to investigation, and to an excitement of men's minds, favorable to an increase of interest in the subject. Discussion, like the autumn winds which scatter the seeds of summer, has undoubtedly extended the knowledge and multiplied the fruits of religion.

The *third* answer to the difficulties suggested, is, that if they are permitted to sweep away the Bible as a fable and a falsehood, we permit the weak to prevail against the strong, and trample down with mere doubts, a mass of wisdom never yet accumulated in favor of a lie. We contradict the acknowledged principles of human reason, which require us to let our belief go with the scale in which the weight of evidence preponderates. We deal with the Bible as we do not with any other ancient writings; we believe in Tacitus, and Homer, and the shadowy forms of profane antiquity; but we distrust the prophets, and the evangelists, and Christ, and Paul! We listen to the voice of

tradition, when it tells us of battles and garments rolled in blood, but we turn an ear of incredulity to the Christian fathers, to the companions of the apostles, to martyrs who sealed their faith in triumph over tortures and death.

The *fourth* answer is, that if the Bible is not true, then man has no other revelation of God's will than the dim light of nature; man is a mystery to himself, and all around him is mystery. If the Bible is false, God has not dealt with man as with his other creatures. To the animal creation he has given a clear and decisive revelation. Instinct is to them a guide, and it answers all the purposes for which it was intended. It comes fully up to the wants of these creatures. Various kinds of water birds, as we all know, are under the necessity of making long migrations, and often are obliged to cross broad sheets of water.

“Who bade the stork, Columbus-like, explore
Heavens not his own, and worlds unknown before?
Who calls the council, states the certain day,
Who forms the phalanx, and who points the way?”

God has done all that is necessary for these

feathered voyagers ; and yet, if the Bible is false, he has elevated man to a higher flight, and left him without chart or compass, to wander in hopeless doubt and unappeasable anxiety. Is such a supposition consistent with the analogy of nature? If God has not made provision to guide the mind of man, when he has filled it with hopes, expectations, and anticipations of immortality, has he not dealt by the stork as he has not by man ; has he not revealed himself to the feathered tribes, and shut himself from the spirit of man? Has he not made all things clear to the animal world ; and all things mysterious to man?

The difficulties, then, in the way of receiving the scriptures as the word of God, if permitted to overpower our judgment, only run us into other and more formidable difficulties. It ought to be proof to us, if they unsettle our faith, of a want of proper balance in our minds, and should be regarded as a just ground of alarm. The subject is too serious for mistake. If the Bible is true, God is with us, and shall we listen? shall we obey? The true happiness of life, the bliss of eternity, are involved in the question. Interests of indescribable value are

at stake. Shall we believe and be saved, or take the risk of the alternative presented by Christ and his apostles ?

FAREWELL.

I have now finished what I intended to say upon these two great topics of *Natural* and *Revealed* Religion. The Bible being proved to be the WORD OF GOD, I need not say how reverently and how earnestly it should be read, with a view to ascertain what truths it contains. We are created with a capacity for happiness and misery ; the former we desire, the latter we dread. This Book is our only true and infallible guide ; this alone can teach man how to be happy here and hereafter. It is the only map of life, which lays down the safe and sure roads to the country we all seek.

Make the Bible then your constant companion : look at it day by day, as the traveller consults his guide-book. But bear in mind one thing : the Bible is to be read with a spirit

of obedience ; with a single desire to ascertain its true meaning, and a willingness to submit implicitly to its injunctions. Permit not yourself to alter its sense—to qualify or doubt its passages. Beware of dwelling upon difficulties, or if these disturb you, consult some pious friend. Make the Bible your counsellor ; seek truth ; live in the society of the virtuous ; hold no communion with the wicked ; eschew vicious books. These are the last injunctions of your old friend, Peter Parley.

And now a few words of farewell. It is just ten years since I wrote a book entitled *Peter Parley's Tales about America*. It was kindly received, and I was induced to write others. These, too, met with favor at the hands of the young public.

But when I began my literary labors, I was
11 men And now my life has

My dear young friends, you to whom I have been speaking in my little books—you who have so kindly listened to me, you deserve the last thoughts of poor old Peter Parley. Life has ceased to be a source of happiness to me, and I am willing to depart : but to say farewell to those I have loved—those who have treated me so kindly—and to know that I shall see their bright faces and hear their glad voices no more, has indeed something in it hard to bear ; and if my old eyes were not too dry for tears, I could weep to think of it. But it is idle to mourn for what cannot be avoided ; so, with a cheerful heart, I have been preparing to take leave of my little friends. This book is my farewell. It is the last I shall ever write. Take it, with my best wishes for your happiness ! Take it, with the last request of your old friend—which is, that you will

mere worldly knowledge, than in teaching you that higher and better wisdom, which, in ensuring happiness here, leads to happiness hereafter. I have told you of this earth—how it swings like a mighty ball in the air—how its surface is figured over with seas and continents and islands ; and how different nations dwell upon it. I have told you the story of the great human family ; and I have not failed occasionally to direct your thoughts to that good and great Being who rules over all things.

But it appeared to me that I had failed to make religion sufficiently the subject of my addresses to you ; and I was anxious to supply this omission. I was the more anxious, from the apprehension that such topics are thought to be dull, tedious and uninteresting, by most young people. I was solicitous to make an effort to remove an error which appears to me so great and so mischievous. There is no subject so full of interest, even for young persons, as religion, if they will sit down and study it aright. It is like a never-failing spring, bubbling up every moment with bright, refreshing and beautiful ideas. Those who refuse to drink at this heaven-fed fountain must slake

their thirst at the disturbed and muddy streams of earth—streams, which, imperfect as they are, often vanish at our utmost need, by some unseen subterraneous channel, or sink into the fathomless bosom of a quicksand.

Farewell.

PETER PARLEY.

